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A Legal Inquiry on the Church State Problem in the U. S. A.

by THOMAS H. MAHONY

THE recent decisions of the Supreme Court of the United States in the cases of *Everson v. Board of Education* (1947), 330 U.S. 1, 17, and *McCullum v. Board of Education* (1948), 333 U.S. 203, 239-40, have prompted and merited serious study as to the future attitude of our municipal, state and federal governments in the matter of legislation with reference not only to religious denominations and denominational religions but to religion itself.

It is important to analyze the issues involved in the two cases, the decisions of these issues, the soundness of the legal principles upon which the decisions were based, the reasoning by which the decisions were arrived at, the verity of the facts and the validity of the assumptions upon which such reasoning was premised. In this way not only the soundness and the permanency of the legal principles set forth in the decisions may be properly appraised but the implications as to the trend of future legislation in any area of our political society and of judicial determination as to its validity may also be fairly approximated.

THE DECISIONS

In the *Everson* case—involving bus transportation for parochial children—the Supreme Court of the United States decided that the New Jersey statute, authorizing boards of education to provide for transportation of children to and from remote schools and providing that if such transportation be provided for public school children it should also be provided for private non-profit school children, and the resolution of the local board of education to that end, did not violate the First Amendment of the Constitution of the United States. *Everson* contended that "the statute and the resolution passed pursuant to it violated both the State and the Federal Constitution."

Justice Black in the majority opinion of the Court states this legal proposition as follows: ". . . we cannot say that the First Amendment prohibits New Jersey from spending tax-raised

funds to pay the bus fares of parochial school pupils as a part of a general program under which it pays the fares of pupils attending public and other schools."¹ This statement of Justice Black is the adjudication of primary issue.

In the *McColum Case*—involving "released time" for denominational religious instruction in the public schools—the primary issue decided by the Supreme Court of the United States, as defined by the Court was "the power of a state to utilize its tax-supported public school system in aid of religious instruction insofar as that power may be restricted by the First and Fourteenth Amendments to the Federal Constitution."

Upon this primary issue the Court decided that:

The foregoing facts . . . show the use of tax-supported property for religious instruction and the close cooperation between the school authorities and the religious council in promoting religious education. . . . This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the first Amendment (made applicable to the States by the Fourteenth) as we interpreted it in *Everson v. Board of Education*. . . .²

Neither case decided anything more with reference to the primary issue submitted to the Court than as stated above.

Apart from the narrow decisions upon the issues raised, i.e., the technical decisions, there are included in the court reports of these cases the reasoning of the Court by which it arrived at the decisions, statements of opinion and reasoning upon matters not necessary to the decisions—*obiter dictum*—in the supporting, concurring and dissenting opinions. It is this reasoning and these opinions which indicate the possible or probable trend of the Court in future decisions upon related issues. It is important, therefore, to study these expressions of opinion and reasoning from which they result for as Justice Reed stated in his dissenting opinion in the *McColum case*: "These expressions in the decisions seem to leave open for further litigation variations from the Champaign plan. Actually, however, future cases must run the gantlet not only of the judgment entered but of the accompanying words of the opinion."³

¹ *Everson v. Board of Education*, 330 U.S. 1, 17 (1947).

² *McColum v. Board of Education*, 333 U.S. 203, 209.

³ *Ibid.*, 239-40.

Probably, the most fundamental or important statement in the decisions is that which extends the meaning of the First Amendment beyond the mere establishment of a national denominational church. In the *McCullum* case the Court held that the phrase "establishment of religion" was not intended merely to forbid "government preference of one religion over another" but to forbid laws which "aid all religions." It held to be unsound the contention that "historically the First Amendment was intended to forbid only government preference of one religion over another, not an impartial governmental assistance of all religions." The Court did not answer the contention with logic or facts. It brushed aside the contention with the statement, "After giving full consideration to the arguments presented, we are unable to accept either of these contentions."⁴

Justice Rutledge, in his dissenting opinion in the *Everson* case makes the same point as follows:

The Amendment's purpose was not to strike merely at the official establishment of a single sect, creed or religion, outlawing only a formal relation such as had prevailed in England and some of her colonies. Necessarily it was to root up all such relationships. But the object was broader than separating church and state in this narrow sense. It was to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion.⁵

This reasoning of the Court has led it to assert that this phrase of the First Amendment has erected a "wall of separation between Church and State"—meaning religion and state.

In the *Everson* case the Court stated the following:

In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.' (p. 16)

The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. . . (p. 18)

The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, *aid all religions*⁶ or prefer one religion over another. . . (p. 15)

⁴ *Ibid.*

⁵ *Everson v. Board of Education*, 330 U.S. 1, 31-32.

⁶ *Italics supplied.*

As will be pointed out hereinafter the words "aid all religions" and "a wall of separation between Church and State," are the crux of the inquiry as to the soundness and the implications of the decisions. All the justices of the Court concurred in the legal validity of these particular principles even though they differed in the application of them. Is this reasoning sound? Does the First Amendment, by the phrase "establishment of religion," properly construed, extend beyond the establishment as a national church of any particular denominational church or religious group?

THE FIRST AMENDMENT AND ESTABLISHMENT OF RELIGION

The Federal Constitution—as submitted for ratification by the people of the thirteen original states—and as it became effective after being ratified by the people of eleven of these states contained no prohibition of Congressional legislation to establish a national church or to compel conformity in religion by all the citizens of the United States.

As a result of suggestions by the Ratification Conventions of five states, the first congress under the Constitution on September 25, 1789, adopted and referred to the states for ratification twelve amendments two of which were rejected by the states and ten of which were ratified and which are known as the Bill of Rights. The first of these so far as these cases are concerned, provided as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . ."

In *Maxwell v. Dow*, (1899) 176 U.S. 581, the Court at page 586 made the following statement with reference to the Constitution and the Bill of Rights Amendments:

It is conceded that there are certain privileges or immunities possessed by a citizen of the United States because of his citizenship, and that they cannot be abridged by any action of the states. In order to limit the powers which it was feared might be claimed or exercised by the Federal government, under the provisions of the Constitution as it was when adopted, the first ten amendments to that instrument were proposed to the legislatures of the several states by the first Congress on the 25th of September, 1789. They were intended as restraints and limitations upon the powers of the general

government, and were not intended to and did not have any effect upon the powers of the respective states. . .⁷

INTERPRETATION OR CONSTRUCTION OF PHRASEOLOGY

What tests should be applied to determine the meaning of this part of the First Amendment? What legal method should be adopted in the construction of the phraseology used in the Amendment? In *Maxwell v. Dow* (1899), 176 U.S. 581, at pages 601-602 the Court in discussing the Amendments and the proper method of their construction made the following statement:

What individual Senators or Representatives may have urged in debate, in regard to the meaning to be given to a proposed constitutional amendment, or bill, or resolution, does not furnish a firm ground for its proper construction, nor is it important as explanatory of the grounds upon which the members voted in adopting it. . .

In the case of a constitutional amendment it is of less materiality than in that of an ordinary bill or resolution. A constitutional amendment must be agreed to, not only by Senators and Representatives, but it must be ratified by the legislatures, or by conventions, in three-fourths of the states before such amendments can take effect. *The safe way is to read its language in connection with the then known condition of affairs out of which the occasion for its adoption may have arisen, and then to construe it, if there be therein any doubtful expressions, in a way, so far as is reasonably possible, to forward the known purpose or object for which the amendment was adopted.** This rule would not, of course, be so used as to limit the force and effect of an amendment in a manner which the plain and unambiguous language used there would not justify or permit.

In *Home Building and Loan Association v. Blaisdell* (1934), 290 U.S. 398, at p. 453, the Court in dealing with the impairment of contract obligations provisions of the Constitution stated the following:

The whole aim of construction, as applied to a provision of the Constitution, is to discover the meaning, to ascertain and give effect to the intent, of its framers and the people who adopted it. . . The necessities which gave rise to the provision, the controversies which preceded, as well as the conflict of opinions which were settled by its adoption, are matters to be considered to enable us to arrive at a correct result. . . The history of the times, the state of things existing when the provision was framed, should be looked to in order to ascertain the mischief and the remedy. . . As nearly as possible we should place ourselves in the condition of those who

⁷ To the same effect, see *Everson v. Board of Education*, *op. cit.*, 13.

⁸ Italics supplied.

framed and adopted it. . . And if the meaning be at all doubtful, the doubt should be resolved, wherever reasonably possible to do so, in a way to forward the evident purpose with which the provision was adopted. . .

To apply these principles to the interpretation of the First Amendment the following questions should be asked with reference to it. Is there any ambiguity or "doubtful expression" in the phraseology of the First Amendment? If not, is it self explanatory? If there is ambiguity, what were the "known conditions of affairs out of which the occasion for its adoption arose" and what was the "known purpose or object for which the amendment was adopted"? Is the phrase "establishment of religion" in the Amendment one of ambiguity or doubtful meaning?

Religion. The word "religion" is used in the Amendment. It is not defined in the amendment or in the Constitution.

According to Webster's New International Dictionary, it means: "The outward act or form by which men indicate 'their recognition of the existence of a God or of Gods having power over their destiny, to whom obedience, service and honor are due. . . As distinguished from *morality*, *religion* denotes the influences and motives to human duty which are found in the character and will of God, while *morality* describes the duties to man to which true *religion* always influences."

The Catholic Encyclopedia puts it thus: "Religion broadly speaking, means the voluntary subjection of oneself to God. . . in its strictest sense, religion on its subjective side is the disposition to acknowledge our dependence on God, and on the objective side it is the voluntary acknowledgment of that dependence through acts of homage. . ." There is, therefore, nothing ambiguous about the word "religion."

Establishment. The word "establishment" is also used in the First Amendment. It is not defined in the Amendment or in the Constitution.

According to the Encyclopedia Britannica, it denotes: "any special connection with the State, or privileges and responsibilities before the law, possessed by one religious society to the exclusion of others; in a word, establishment is of the nature of a monopoly. . ." According to Webster's New International Dictionary its special meaning is "the establishment by law of

a church or religion, etc." "Disestablishment," the antonym of "establishment," according to Webster's New International Dictionary is said specifically to mean "the withdrawal of the support of the state from an established church." The disestablishment of the Irish Church (Episcopal) by Act of Parliament under Gladstone's influence is an example.

In this sense of "establishment," the Episcopal Church was established in the face of considerable opposition by the Legislative branch of the proprietary government of North Carolina in 1704. So, too, in South Carolina, Georgia, Maryland and Virginia, the Episcopal or Anglican Church was similarly established by law and supported by taxation to the disadvantage of all citizens of differing religions. In New York the Dutch Reformed Church established by law was disestablished upon the surrender of New York to the English. An act was passed to maintain the Episcopal Church. It is submitted, therefore, that "establishment of religion" was not from 1787 to 1791 an ambiguous phrase and is not now. Hence "establishment of religion" means the establishment of one religion in preference to another.

Church. The word "church" is not used in the First Amendment. It is not defined in the Amendment or in the Constitution. It is used quite frequently in the decisions referred to as synonymous with "religion." But is it synonymous? Is its introduction into the First Amendment necessary or proper?

According to Webster's New International Dictionary it means:

a building set apart for public Christian worship. . . a place of worship of any religion. . . the collective body of Christians. . . a body of Christian believers holding the same creed. . . a denomination. . . the organization of Christianity or of an association of Christians, as in a nation. . . the clerical profession. . . a formally organized body of Christian believers worshipping together. . . Church service. . . any body or worshippers; a religious society or organization not Christian, or not distinctively so. . .

The Catholic Encyclopedia refers to "church" in the following manner:

The term *church*. . . is the name employed in the Teutonic language to render the Greek, *ecclesia*, the term by which the New Testament writers denote the society founded by Our Lord Jesus Christ. . . The term, in its full meaning, denotes

the whole body of the faithful, both rulers and ruled, throughout the world.

The definition of the Church given by Bellarmine. . . 'A body of men united together by the profession of the same Christian faith, and by participation in the same sacraments, under the governance of lawful pastors, more especially, of the Roman Pontiff, the sole vicar of Christ on earth.'

Separation. The word "separation" is not used in the First Amendment. It is not defined in the Amendment or in the Constitution, but is used quite frequently in the same Court decisions as representing the relationship between State and Federal Governments not only to each and every denomination or denominational church but to religion as such. Is it necessary or proper to introduce this word into the First Amendment to arrive at a proper interpretation of the Amendment?

It is clear that religion and church are not synonymous terms—It should be equally clear that the establishment by law of one form of religion—practiced by one group of people constituting the members of a church in its generic sense is what the Amendment was aimed at and not the elimination or separation of all religion from government.

KNOWN CONDITIONS—1787-1790

Assuming, however, for the purpose of argument that "establishment of religion" was a "doubtful expression," in 1791 when the First Amendment became part of the Constitution by ratification, or in 1789 when it was proposed by Congress, what were the "known conditions of affairs out of which the occasion for its adoption" arose and from which its "known purpose or object" was to be inferred as matter of law? What light do these conditions throw upon the meaning of the Amendment?

As stated above, the Constitution, when submitted to the states for ratification in 1787, contained no such provisions as are included in the First Amendment or in the other nine amendments of the Bill of Rights.

The states of Delaware, Pennsylvania, New Jersey, Georgia and Connecticut, in that order, ratified the Constitution without insisting upon or even proposing any amendments.⁹ Maryland

⁹ G. T. Curtis, *History of the Constitution*, II, 518-529 (1865).

as the seventh ratifying state also ratified without proposing any amendments.¹⁰

Massachusetts, the sixth ratifying state, ratified the Constitution as it was submitted for ratification. It "recommended" certain amendments suggested by Governor John Hancock—to be "introduced into the said Constitution."¹¹ These suggested amendments were of three categories, (1) the reservation of the states of powers not delegated to the United States, (2) Certain restraints upon the powers of Congress, and (3) the institution of certain criminal prosecutions by indictment and jury trial of civil cases. None of these included any such prohibition of Congressional authority as does the First Amendment.¹² South Carolina, the eighth ratifying state, also ratified the Constitution unconditionally and, like Massachusetts, presented certain amendments to Congress for consideration and like Massachusetts suggested no amendment such as appears in the First Amendment.¹³

New Hampshire, the ninth ratifying state (9 being sufficient) also ratified the Constitution unconditionally. It also recommended amendments among which was one which read as follows: "Congress shall make no laws touching religion or to infringe the rights of conscience."¹⁴

Virginia, the tenth ratifying state, also ratified the Constitution unconditionally after long and bitter debate upon several of its provisions and upon the absence of any Bill of Rights.¹⁵ In view of the attention paid by the Court in the *Everson* and *McCullum* decisions to statements by Jefferson and Madison—both Virginians—in the interpretation of the First Amendment—it is advisable at this point to give more particular attention to the ratification of the Constitution by Virginia than to those of its predecessors or successors.

During the debate in the Virginia Convention, to which Washington and Jefferson were not delegates, Patrick Henry bitterly

¹⁰ *Ibid.*, 543.

¹¹ *Ibid.*, 537-39.

¹² *Ibid.*, 539-40; *Journals of the Continental Congress, 1774-1789*, Vol. XIII, Appendix, liv-lvi.

¹³ Curtis, *op. cit.*, 548; *Journals of the Continental Congress, op. cit.*, lx-lxi.

¹⁴ *Journals of the Continental Congress, op. cit.*, lxii-lxiv.

¹⁵ Curtis, *op. cit.*, 555-56.

and persistently opposed ratification. Madison as persistently advocated unconditional ratification.¹⁶ Henry proposed ratification of the Constitution upon the inclusion therein of a Bill of Rights. Madison and Randolph opposed and helped to defeat this proposal.¹⁷ Certain amendments and a Bill of Rights were recommended to Congress for its consideration¹⁸ but not made a condition precedent to ratification.

Just what was this Bill of Rights? The "Bill of Rights" known to the British and to the American colonists and upon which they relied to the end of the Revolution was the English Statute of 1689—"An Act Declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown." As commented on by Madison in the Congressional debate on the Amendments, this Bill of Rights contained no reference to establishment of religion or freedom of religious worship much less any prohibition against legislation with reference thereto. The Episcopal Church was then and continued to be the Established Church of England.

Accordingly, of the twenty items included in Virginia's proposed Bill of Rights, many were founded upon those in the English Statute and only two of the twenty referred to religion. These were as follows:

19th. That any person religiously scrupulous of bearing arms ought to be exempted, upon payment of an equivalent to employ another to bear arms in his stead.

20th. That religion, or the duty which we give to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore, all men have an equal, natural and unalienable right to the free exercise of religion, according to the dictates of conscience, and that no particular religious sect or society ought to be favored or established, by law, in preference to others.¹⁹

It is fairly clear, therefore, that Virginia indicated specifically that what it wanted was a prohibition against Congressional legislation which would interfere with the individual's right to the "free exercise of religion" or which would produce an

¹⁶ *Ibid.*, 558-60.

¹⁷ *Ibid.*, 555-56; 577-81.

¹⁸ *Ibid.*, 581; III *The Debates in the Several State Conventions on the Adoption of the Federal Constitution*, (Jonathan Elliott ed. 1836).

¹⁹ *Journals of the Continental Congress, op. cit.*, lxiv-lxviii; Elliott, *op. cit.*, 657-659.

establishment of religion, i.e., establishment of favoring by law one religious denomination in preference to others—not the separation of state from religion as religion.

As stated earlier Jefferson was not a delegate to the Virginia Convention which ratified the Constitution and proposed incorporation of a Bill of Rights in which the establishment of religion was specifically stated to be the preferment by law of one religious sect or society over all others. He was Minister to France from 1784 to 1789—and did not return to this country until after the Constitution had been ratified by eleven states, the proposed Bill of Rights amendments had been proposed by the five states suggesting them and the new government under Washington inaugurated.

Jefferson wrote a letter from Paris, dated February 7, 1788, in which he said:

I wish, with all my soul, that the nine first conventions may accept the new Constitution, because this will secure to us the good it contains, which I think great and important. But I equally wish that the four latest conventions, whichever they may be, may refuse to accede to it till a Declaration of Rights be annexed. This would probably commend the offer of such a Declaration, and thus give to the whole fabric, perhaps as much perfection as any one of that kind ever had. By a Declaration of Rights, I mean one which shall stipulate *freedom of religion*,²⁰ freedom of the press, freedom of commerce against monopolies, trial by juries in all cases, no suspensions of the habeas corpus, no standing armies. . .²¹

There is no reference here to separation of state from religion nor even of establishment of religion in this letter.

On May 27, 1788, after hearing of the unconditional ratifications by the Massachusetts Convention and recommendation of amendments to Congress, he wrote another letter, this time as follows:

I learn with great pleasure the progress of the new Constitution. Indeed, I have presumed it would gain on the public mind, as I confess it has on my own. . . My first wish was that nine states would adopt it, and that the others might, by holding off, produce the necessary amendments. But the plan of Massachusetts is far preferable, and will, I hope, be followed by those who are yet to decide.²²

²⁰ Italics supplied.

²¹ *Jefferson's Works*, Vol. II, 355.

²² *Ibid.*, 404.

This latter letter was seen by Madison about July 2, 1788,²³ and some seven days after Virginia ratified the Constitution. There is nothing whatever in this letter about any conditional ratification.

New York, the eleventh ratifying state, after a bitter debate in the Convention, ratified the Constitution unconditionally. At one stage of developments in the Convention, Hamilton, fearing the possibility of rejection of the Constitution, discussed with Madison the advisability of a ratification which would permit New York to secede from the Union if, within some five or six years, amendments which it might suggest were not adopted. Madison argued that such a conditional ratification would be no ratification.²⁴

The Convention ratified without any such condition "in full confidence" that Congress would not exercise certain of its powers until a general convention should be called to propose amendment. The Convention declared certain principles to be understood as implied in the Constitution. Among those principles was the following: "That the people have an equal, natural and unalienable right, freely and peaceably to exercise their religion, according to the dictates of conscience; and that no religious sect or society ought to be favored or established by law in preference to others."

The Convention ratified the Constitution in the following statement: "Under these impressions, and declaring that the rights aforesaid cannot be abridged or violated, and that the explanations aforesaid are consistent with the said constitution, and in confidence that the amendments which shall have been proposed to the said constitution, will receive an early and mature consideration: We . . . ratify the said Constitution. . ."²⁵

By the end of July, 1788, eleven states had ratified the Constitution unconditionally. Five had proposed amendments for consideration by Congress and one of these five had proposed a general convention for the consideration of proposed amendments.

²³ Elliott, *op. cit.*, Vol. V, 573.

²⁴ "Letter to Madison," *Works of Hamilton*, I, 464-65; Curtis, *op. cit.*, 587-88.

²⁵ *Journals of the Continental Congress*, *op. cit.*, lxxii-lxxvii.

North Carolina dissolved its Ratification Convention in August, 1788, without ratification of the Constitution. It adopted a resolution to the effect that a Bill of Rights and certain amendments should be submitted to Congress or to a general convention and adopted before North Carolina would ratify.²⁶ The Bill of Rights which North Carolina proposed was identical with that submitted by Virginia.²⁷

Rhode Island, the thirteenth ratifying state, sent no delegates to the Constitutional Convention which drafted the Constitution and refused to call a Convention to ratify it.²⁸

This then was the situation when Madison proposed to Congress in June, 1789, the adoption of several amendments to the Constitution including that which became the First Amendment. It is necessary, therefore, to follow further the history of the development of the First Amendment to evaluate the "known conditions" which produced it.

As Madison introduced the bill to incorporate amendments into the Constitution before Congress on June 8, 1789, the part which related to the subject of religion read as follows: "The civil rights of none shall be abridged on account of religious belief or worship, nor shall *any national religion* be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, infringed."²⁹

It can hardly be argued that Madison, having participated in the Virginia Convention and the drafting of the proposed Bill of Rights suggested to Congress by the Convention, misinterpreted the will of that Convention in the bill he presented to Congress. Madison knew and therefore stated in his proposal for amendments that the prohibition against Congressional legislation which had been urged by the people in the Conventions was to prevent the establishment of a "national religion," i.e., the preference of one denominational religion over all others. North Carolina and New York had suggested the same thing and no state had suggested anything to the contrary. Madison did not suggest or argue for any separation of government

²⁶ Curtis, *op. cit.*, 597.

²⁷ Elliott, *op. cit.*, Vol. IV, 243-44.

²⁸ Curtis, *op. cit.*, 601-03.

²⁹ *Annals of Congress*, Vol. I, 434 (Italics supplied).

from religion or religious exercises at any time during the Congressional debates which lasted from June 8 to September 25, 1789.³⁰

On July 21, 1789, the Amendments proposed by Madison were referred to a special committee of eleven members of which Madison was one.³¹ On August 13, 1789, the House resolved itself into a Committee of the Whole for consideration and action upon the report of this special committee,³² and the debate continued in the Committee of the Whole until August 21, 1789, when the House acted upon the report of the Committee of the Whole.³³

As debated in the Committee of the Whole by Madison, Sylvester, Gerry, Sherman, Vining, Huntington and Livermore, and by any other representative who may have spoken, never did any speaker contend that this part of the proposed amendment—establishment of religion—was not directed solely toward prohibiting Congress from establishing by law a religion for all the states and all the people—the preferment in a territory as large as that of all the ratifying states of one religion over another.

In view of these facts there can be little if any doubt that the "known conditions of affairs out of which the occasion for the adoption of the First Amendment arose" were the following:

1. A willingness upon the part of the people of six states to accept the Constitution as originally submitted to the states without any amendments.
2. A desire upon the part of the people of five other states to have various amendments to the Constitution adopted including the incorporation of a Bill of Rights into the Constitution.
3. A desire upon the part of the people of three of these five states to include in such a Bill of Rights certain rights based upon the English Bill of Rights of 1689 and the prohibition against Congressional legislation to interfere with the free exercise of religion or to establish a national religion.
4. An explicit statement of the people of two of these three states that this latter prohibition meant a prohibition

³⁰ *Ibid.*, 424-913.

³¹ *Ibid.*, 660-65.

³² *Ibid.*, 703-05.

³³ *Ibid.*, 767.

against Congress, through legislation, establishing or favoring "a particular religious sect or society. . . in preference to others" upon a national basis as several of the states in the colonial period had done upon a state or colony basis.

5. A belief in God and worship of God by the great majority of the people gathered into denominational groups and worshipping in denominational churches.

6. A belief in the philosophy of political society as outlined in the Declaration of Independence.

REASONING OF THE COURT

It is difficult therefore, to follow the reasoning of the Justices of the Supreme Court and the conclusions arrived at in the *Everson* and *McCullum* cases. An examination into this reasoning and the facts or assumptions included therein is revealing.

Great stress is placed by the Justices upon the statements and activities of Thomas Jefferson and James Madison particularly during the period from 1785 to 1792 as criteria for the interpretation of the First Amendment. The Court in the *Everson* case at page 13 stated that: "This Court has previously recognized that the provisions of the First Amendment, *in the drafting and adoption of which Madison and Jefferson played such leading roles*, had the same objective and were intended to provide the same protection against governmental intrusion on religious liberty as the Virginia Statute." As authority for this statement the Court cites the cases of *Reynolds v. U.S.* (1897), 98 U.S. 145 and *Watson v. Jones*, 13 (1871), Wall 679.

What part, if any, did this Virginia Statute play in the birth of the First Amendment so that it might be considered as throwing light upon the construction to be placed upon the Amendment? In the *Everson* Case the Court at pages 11-13 in discussing this Virginia Statute stated that:

. . . In Virginia in 1785-1786. . . the Virginia legislative body was about to renew Virginia's tax levy for the support of the established church. Thomas Jefferson and James Madison led the fight against the tax. Madison wrote his great Memorial and Remonstrance against the law.

The Court stated further that the "Virginia Bill for Religious Liberty originally written by Thomas Jefferson" was adopted by the legislature and that this statute provided as follows: "That

no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall he be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief."

It is submitted that this discussion in the Virginia legislature took place in 1785 and 1786 during part of which, and the concluding part of which, Jefferson was abroad. It involved taxation for the benefit of "teachers of the Christian religion." It is submitted also that the Virginia statute, so-called, was enacted on January 19, 1786 over one year before the Federal Constitution was drafted and submitted to the states for ratification, over two years before the debate upon ratification of that Constitution in the Virginia Convention and over three years before the adoption of the First Amendment by Congress and the submission of it to the states for ratification. It is submitted further that Madison's Memorial and Remonstrance was not directed toward the separation of government from all religion or religious principles or religious exercises but to prevent taxation for the benefit of teachers of the Christian religion and the preference of them over teachers of the Jewish Religion, for instance. Therefore, none of these expressions of Jefferson or Madison with reference to the Virginia Statute or the conditions which produced it should be considered in the interpretation of the First Amendment or, at least, should be given preference over conditions, circumstances and argument with reference to the proposed First Amendment in the Ratification Conventions and in Congress from 1787 to 1790.

Insofar as the Virginia Statute was intended to express the then opinion of the Virginia Legislature that a particular religious denomination or belief should not by law be established as the state church of Virginia and that citizens should not be obliged to support any such religion by general taxation nor compelled to conform to its religious teachings, it is similar in its purpose to the First Amendment which forbids any such action upon a national basis. Insofar as the Virginia Statute—which was not a constitutional provision—expresses any other purpose, it is not decisive, controlling or even influential in determining the interpretation of the First Amendment.

If Madison believed that the phrase "establishment of religion" was not limited to the preference of one religion over another and believed that the Virginia Statute in this particular respect was broader in its purpose, there was no reason why he should not have argued to that effect and suggested the wording of the Virginia Statute in place of the phraseology he suggested. On the other hand there was every reason why he should have done so. His failure so to do negates the validity of any argument that he understood that the phrase "establishment of religion" required broader interpretation than he first suggested in Congress by his phraseology, "nor shall any national religion be established."

THE PHILOSOPHY OF THE DECLARATION OF INDEPENDENCE AND THE FIRST AMENDMENT

In the *Everson Case* Justice Rutledge in his dissenting opinion (p. 59) said: "We have staked the very existence of our country on the faith that complete separation between the State and religion is best for the state and best for religion." In the *McCollum Case* Justice Frankfurter at the end of a separate opinion concurring with the result achieved by the Court, repeated this statement. In the *Everson Case* Justices Frankfurter, Jackson and Burton agreed with this statement of Justice Rutledge. In the *McCollum Case* Justices Jackson, Rutledge and Burton agreed upon its repetition by Justice Frankfurter. In the absence of a complete change of view it indicated the probable action of each of these three Justices in any future case dealing with this phase of the First Amendment. An examination of the facts already discussed and others not yet discussed, not only does not support this statement, but refutes it completely.

The original thirteen colonies or states were in actual rebellion and at war with England prior to the Declaration of Independence of July 4, 1776 and continued to be at war actually until the surrender at Yorktown on October 19, 1781, and technically until the ratification of the Treaty of Paris on January 14, 1784. Nevertheless, by reason of the successful outcome of the rebellion or revolution the actual and legal existence of the United States as an independent nation state

began on the day on which independence was declared or, at the latest, the day when the peace treaty became effective in 1783.²⁴ In either event it took place before the Virginia Statute or the Constitution or the First Amendment became effective.

The First Continental Congress met from September 5, 1774 until October 26, 1774. It was composed of delegates representing and voting for states. The second Continental Congress met from May 10, 1775 until its last formal meeting on September 23, 1788, but legally continued to exist until the assembling of the first Congress under the Constitution of the United States on March 4, 1789. Meanwhile, on March 1, 1781, it had become a constitutional body by reason of the adoption of the Articles of Confederation. From 1775 to 1789 this second Continental Congress was the only agency or organ of union between the states. It was this Congress in which Richard Henry Lee of Virginia and John Adams of Massachusetts on June 7, 1776 introduced a two-fold resolution, (1) for a declaration of independence and (2) for a confederation of the states.

The resolution proposing independence was adopted on July 2, 1776 and the formal Declaration of Independence, drafted by a Committee appointed for that purpose, was adopted on July 4, 1776. The Declaration of Independence in its preamble, after referring to "the Laws of Nature and of Nature's God," asserts that:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, governments are instituted among them, deriving their powers from the consent of the governed. . .

In the final paragraph "the Representatives of the United States of America in General Congress" appealed to "the Supreme Judge of the world for the rectitude" of their intentions and relied for support upon "the protection of Divine Providence."

The states and the people of the states not only "staked the very existence of the nation upon this Declaration of Inde-

²⁴ *United States v. Curtis Wright Corporation*, 299 U.S. 304, 316-17.

pendence" but their leaders staked their own fortunes and lives upon it. It was this Declaration in which they stated the reasons for rebellion against tyranny; asserted the philosophy upon which their rebellion was based and upon which the United States of America was to be established; and proclaimed the controlling principle of religion in public affairs—the relation of man, individually and collectively, to God and the subordination of man and political society to God.

There is nothing in the Declaration to the effect that the colonists "staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion." The opposite import is clear, for in addition to the philosophical and religious expressions in the preamble, the signers of the Declaration of Independence after "appealing to the Supreme Judge of the World for the rectitude of our (their) intention," closed the Declaration with a firm reliance on "the protection of Divine Providence." An examination into the philosophy of political society upon which American independence was based is, therefore, of importance.

Scholastic philosophy, as presented by St. Thomas Aquinas and later scholastics such as Suarez, lays down substantially the following propositions with reference to political society—the State.

1. It is necessarily founded on the nature and end of man.
2. Man is composed of a rational soul and a material body.
3. Man's end is two-fold: his ultimate end to be found in God hereafter—the beginning and end of man's existence—and his immediate end to be achieved on earth in temporal happiness and a life of virtue as a means of attaining and preparation for his ultimate end.
4. Man, from his birth to his death, is dependent upon his fellow man for his physical, mental and spiritual development to satisfy his needs and desires in achieving such temporal earthly happiness.
5. To best achieve such temporal and earthly happiness, an atmosphere of ordered peace among people in a given area is necessary.
6. Such ordered peace is established and preserved by organized political society.

7. Organized political society derives its authority primarily from God but secondarily from the people organized in such political society.
8. The purpose of such political society intrinsically is to assist its members to achieve their immediate end in life—temporal well-being and happiness—and to provide for the common good or common welfare of all its citizens in so doing.

This philosophy, while not spelled out exactly in the words of the Declaration of Independence, nevertheless underlies its principles. It is based upon the conception of God, the Divine Creator. Logically, if not necessarily, it attaches to all religious denominations in the Judaeo-Christian tradition. It was the philosophy upon which the Mayflower Compact of 1620 was based—the first voluntarily organized local political society in New England.³⁵ It was the philosophy upon which the first State Constitution—a representative republican type of government was founded.³⁶ It was the philosophy from which the Declaration of Independence was in part, at least, drawn.

The Articles of Confederation contained no reference to the separation of state and religion. On the contrary the Articles close in part with the following words: "And whereas it has pleased the Great Governor of the World to incline the hearts of the legislatures we respectively represent in Congress, to approve of. . . the said articles of confederation. . ."

As stated earlier, technically by reason of the success of the Revolution the existence of the United States began on July 4, 1776, the date of the Declaration of Independence. The Articles of Confederation were drafted by a Committee appointed by the second Continental Congress on June 12, 1776 as a result of the second provision of the resolution of June 7, 1776. The

³⁵ "In the name of God, Amen. We. . . having undertaken for the glory of God, and advancement of the Christian faith. . . to plant the first colony. . . do, by these presents, solemnly and mutually in the presence of God, and one another, covenant and combine ourselves into a civil body politick." (Mayflower Compact, 1620).

³⁶ "Well knowing where a people are gathered together the word of God requires that to mayntayne the peace and union of such a people there should be an orderly and decent Government established according to God, to order and dispose of the affayres of the people. . . (we) doe therefore associate and conjoyne our selves to be as one Publike State or commonwealth. . . . (Tercentenary of the Fundamental Orders of Connecticut, Jan., 14, 1638-39) 1939.

draft of the Articles of Confederation was considered by Congress for more than a year before approval and submission to the states on November 17, 1777. The last state approved the Articles on March 1, 1781 at which time they became effective.

The United States, therefore, came into existence as a result of the Declaration of Independence, before any Constitution such as was later adopted or any amendments thereto were even considered. It came into existence upon the principles enunciated in the Declaration and upon no other principles.

That the existence of the United States was not staked or based upon the divorce or separation of any prospective national government from religion is confirmed by the Northwest Ordinance enacted in 1787 by the same Continental Congress which submitted the Constitution to the people of the states for ratification which provided in part as follows: "Religion and morality and knowledge, being necessary to good Government and the happiness of mankind, schools and the means of education shall forever be encouraged."

In the light of these facts how can it logically, properly or justifiably be said that "we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion"?

Catholic and Public Schools Cooperate

An example of harmony between public and Catholic schools is described by the Superintendent of Schools, Hamilton, Ohio, in the December issue of *Nation's Schools*.

In Hamilton, he reports, there is a growing friendship between the two school systems because of the sharing of public school facilities and services with parochial school students. Many parochial school pupils are enrolled in certain public school classes, including manual arts, special classes for children with vision, hearing, speech and orthopedic handicaps. Because the pupils who attend the private schools would be legally eligible to attend public schools, no constitutional right of the public is violated by the program, contends the Superintendent.

Pioneer Days at the Catholic University of America*

by REV. HENRY J. BROWNE, PH.D.

ALL these early students at the University were given the same chance to be trained as scholars, but obviously, as even a brief glance at their future careers shows, most of them never had the opportunity later on to pursue that life. The academy—modeled on the German university seminar—was the principal tool for achieving that end.³⁶ The embryo scholars quickly grasped this fact:

Hitherto of necessity our studies could hardly go beyond the rudiments of ecclesiastical science, so vast is the field, but now we were taught and encouraged to limit the field, to specialize, and in the chosen specialty to probe more deeply. For a relatively long time we would keep to one part of a subject, especially in our Seminar, to read up everything we could find on the subject in books and serious magazines, to ponder what we had read, and then submit a report of it at some meeting of the Seminar. Secondly we were encouraged to exercise the critical faculty, so necessary for good scholarship, to form our own judgments, while keeping always within the limits of orthodoxy.³⁷

The historical seminar may be taken as an example of this essential part of University life. It was conducted by Thomas J. Shahan, a Hartford priest, who even before the opening of the University had been selected to take specialized training in church history in European universities. His background included seminary training at Montreal, the S.T.D. from the Urban College of the Propaganda in Rome in 1882, attendance at the Sorbonne and the Catholic Institute of Paris in 1888, the licentiate in canon law from the Roman Seminary in 1889, and historical studies at the University of Berlin pursued before

*Continued from January 1950.

³⁶ The *Year-Book, 1893-94* not only described the courses of studies, the conditions for degrees and the general purpose of academies, but it also enumerated besides Shahan's historical academy, Pace's in psychology with "laboratory work daily" and "discussion once a week," Bouquillon's in moral theology with "original essays and reviews of recent publications," and Grannan's in Scripture with "exegetic exercises on selected portions of the Old Testament." pp. 25-31.

³⁷ Leahy, *op. cit.*

beginning his lectures in 1891.³⁸ Under the guidance of this professor the opening meeting of the academy was held on the evening of November 14, 1893. Its stated aim was: "The members will be made familiar by practical exercises with the principles of historical research and with the subsidiary sciences of Church History."³⁹ The general subject chosen for discussion during the new year was "Episcopal Activity in the Fifth and Sixth Centuries." Tuesday was picked as the weekly meeting night and Shahan put his library at the disposal of the six student members and explained its arrangement.⁴⁰ The following weeks witnessed reports being made and discussions being held on such tools as Jaffe's *Regesta Pontificum Romanorum*, Duchesne's *Liber Pontificalis*, DuCange's *Glossarium Mediae Aevae Latinitatis* and Mansi's collection of the councils. Shahan advised how early ecclesiastical writers had to be considered as "influenced by their own position and also by the custom of the time;" furthermore, according to the minutes: "He also wishes the members of the academy to take note in their researches for material on the subject of study of the bad as well as the good deeds of the Bishops of the fifth and sixth centuries. He said our work was not that of Apologists but of Historians."⁴¹ The efforts of the young history professor to develop the critical faculty in his students is seen also in his advice on reviewing a book:

First point out the aim of the work, and the methods used, secondly the framework of the book, and thirdly select one or two points for praise or blame as the case may be. Treat these points well and clearly. It is also necessary to say something of the author, of the general makeup of the book, printing and binding. And finally blame a book that has not a good index.⁴²

One vicissitude faced by the Catholic University of America scholars was hardly a common one in the academic life of the 1890's. Father Goebel's interesting paper on early Christian names and their origin brought, as was usual, some remarks

³⁸ Richard J. Purdell, "Thomas J. Shahan," *Dictionary of American Biography* (New York, 1943) xvii, 16-17.

³⁹ *Year-Book 1893-94*, p. 31.

⁴⁰ "Historical Academy, 1893-1896," November 14, 1893, pp. 1-3.

⁴¹ *Ibid.*, December 5, 1893, p. 9.

⁴² *Ibid.*, February 20, 1894, pp. 35-37. By the next year the library at the disposal of these students was estimated at 14,000 volumes. *Catholic University Bulletin*, I (January, 1895), 94.

of Dr. Shahan on that subject, and on "the manners and customs of the early Irish." The secretary recorded, however, "before the end of this absorbing topic was reached the prayer bell rang and the meeting adjourned."⁴³

Over and above the official academies a student-guided activity, the literary society, was able to attract sixteen members of the community to the initial meeting of its fourth year on October 22, 1893. It had evolved from a debating club to become a medium for the formal presentation of original individual research.⁴⁴ Shahan was also close to this organization and apparently popular with its members. He volunteered to change the night of the meeting of the historical academy from Sunday to avoid any conflict, and he also offered his services as a lecturer. A possibly delicate situation was avoided, "after a good ventilation of views," by empowering the literary committee to consider all the professors eligible when extending invitations to lecture. At this first meeting two papers were read. Goebel was not adverse to using his historical efforts in another setting, for he spoke on "Parallels and Comparisons between the 4th and 5th Centuries and our Own Age," while Hayes tread on what later became dangerous ground in a paper on, "Biblical Chronology in the Light of Modern Research." The interesting comment of Secretary Foy was, "Both papers were listened to with great pleasure and both gentlemen are to be commended for keeping within the time allotted to them."⁴⁵ Scheduled living seemed to have made Father Hayes clock-conscious, too, for he proposed that the kind of consent needed according to the by-laws for prolonging a meeting beyond 9:15 should be changed from "general" to "unanimous." They began at 8:00 o'clock. At another time McClean had to be voted five extra minutes to finish the "Causes of the Downfall of the Roman Empire of the West."⁴⁶

The society members took their work seriously. Discussion arose readily as over Cull's "New Theory of Biblical Chronology" and Enright's "Indian Slavery in America."⁴⁷ After Foy

⁴³ "Historical Academy, 1893-1896," January 30, 1894, p. 31.

⁴⁴ *Bulletin*, *op. cit.*, p. 93.

⁴⁵ "Minutes, 1890-1896," November 12, 1893, p. 97.

⁴⁶ *Ibid.*, November 5, 1893, p. 96; April 8, 1894, p. 100.

⁴⁷ *Ibid.*, January 14, 1894, p. 98.

spoke on the decree of Gratian and Hickey on the unity of man, the minutes recorded, "The many questions proposed relative to both papers seem to indicate that the members of the Society are bound to have a reason for everything advanced."⁴⁸ Interest was excited, too, because some favorite fields of study were obviously explored at these meetings. McCaffrey, a subject of Archbishop John Ireland, the great Americanizer, spoke on "Civil Society," while O'Ryan gave forth on the "Tripartite Life of St. Patrick." Neither was spared the task of satisfying "doubts arising in the minds of some members."⁴⁹

The aims of this literary group, already somewhat changed from their original purposes, also took on partially, the purposes of a social club. President Smith in a rather strange way, perhaps only because he spoke *ex tempore*, said he was strongly in favor of the society, "first because it was a good institution; secondly because it coincided with the views of the Rector, and the faculty, and because it opened up a new way for us of having good talkers and prominent men address us."⁵⁰ The same cleric performed in front of the faculty representatives at the annual Thanksgiving public meeting. After his paper on the *Syllabus* of Pius IX however, two songs were sung by a double quartet. Bishop Keane then complimented the group on its work and thereupon the Dean of the School of Theology, Thomas O'Gorman, "gave some reminiscences of the past and some anticipations of the future to the evident delight of all. In true American style this session closed with all singing the national anthem."⁵¹ The rector was called upon at another time by a committee set up "with regard to forming an alumni association," but their report which was accepted, maintained that such was impracticable "before the opening of McMahon Hall."⁵² Another social function did not come off,

⁴⁸ *Ibid.*, January 14, 1894, p. 98.

⁴⁹ *Ibid.*, January 25, 1894, p. 98; for example, also, Vaschalde, on "The Sheol of the Hebrews" and Reid on "Beginnings of Biblical Criticism," May 6, 1894, p. 101; April 22, 1894, p. 101.

⁵⁰ *Ibid.*, October 22, 1893, p. 96.

⁵¹ "Minutes," no date, p. 97. O'Gorman not only spoke at every major University function that year, but also at the St. Thomas Day celebration and frequently in the city of Washington. *Church News*, 1893-1894 *passim*.

⁵² *Ibid.*, May 6, 1894, p. 100. This building opened in the fall of 1895 when lay students were first admitted to the University.

when the motion was voted down that the literary society give an entertainment for the New York priest, Monsignor James McMahon, who was the donor of the new building. However, the generous applause which had greeted Cardinal Gibbons' public mention of the name of the old priest, who wanted only to live out his days on the University campus, had indicated that he was far from unpopular with the student body.⁵³ One last sad duty remained for the clerical academicians, for in a special meeting of June 2, 1894, they drew up a resolution on the death of their colleague, "the beloved and genial" James Bruen who had left them "at an early age, in the flower of his young manhood and in the early morn of his priesthood."⁵⁴

The clerical students continued their activities though most likely they never knew fully the troubled days on which the University had fallen. It was facing strong opposition in high circles and the future looked dim even to such an early supporter as John L. Spalding, Bishop of Peoria, who in 1894 did not hesitate "to proclaim everywhere that the University is a failure."⁵⁵ The literary society went ahead with its preparations for the next academic year with the election of George V. Leahy as president. He had been an active member and a few months before he had read a paper on no small subject, "The Importance of Faith for Salvation."⁵⁶ What manner of man Father Leahy was, was shown the next year when it was said of his efforts that he, "in a perspicacious manner delineated Henry George's Land Theory, and pointed out its weakness and its strength." Again in his paper on the political doctrine of St. Thomas Aquinas he "displayed an intimate knowledge of St. Thomas especially in those questions touching sociology." The report went on, "Among other things he showed the striking similarity of St. Thomas' idea of Government to our own Constitution."⁵⁷

⁵³ *Ibid.*, May 6, 20, 1894, p. 101; *Church News*, October 28, 1893.

⁵⁴ "Minutes," June 2, 1894, p. 102.

⁵⁵ Cf. Ahern, *op. cit.*, pp. 144-146.

⁵⁶ "Minutes", May 20, 1894, p. 101; February 11, 1894, p. 99.

⁵⁷ *Ibid.*, December 8, 1894, p. 105; March 10, 1895 (public meeting), p. 110.

Even the University officialdom was able to share occasionally with the students in the lighter side of the community's life amid their anxieties and concerns. Such was the occasion near the end of the academic year when a "professor" came out from Washington, "to give an exhibition of the marvelous powers of the phonograph." Students and professors gathered at the feet of the huge statue of Pope Leo XIII which then graced the Caldwell prayer hall,⁵⁸ "to have the instrument disclose its mysteries. After "Rocked in the Cradle of the Deep" and other music and recitations, Bishop Keane and the vicerector, Philip J. Garrigan, were persuaded to talk into the contraption. All then listened to "their eloquent utterances being afterwards repeated most distinctly."⁵⁹

Untroubled by the worries of their superiors and filled with a youthful spirit even the most serious minded of the University students was not opposed to a holiday. The president of the literary society, Father Leahy, has penned a charming recollection of these "outings" away from the books.

Thursday was the "weekly holiday" at the University, but even then all the day was not given over to recreation. At 8:30 in the morning there was Dr. Pace's psychology class which used to attract among other young scholars, Thomas E. Shields over from Johns Hopkins.⁶⁰ The rest of the morning was given to recreation on campus, such as strolling, tennis, or baseball, if the weather permitted, and if not, then light reading. The afternoon excursion "downtown" was generally curtailed to get back for Charles Warren Stoddard's⁶¹ public lecture at 4:30 which was optional, "but relished by many as

⁵⁸ The statue had been presented by Joseph Loubat of New York in 1891 and is now located in the foyer of McMahon Hall.

⁵⁹ *Church News*, June 23, 1894.

⁶⁰ Cf. Justine Ward, *Thomas Edward Shields, Biologist, Psychologist, Educator* (New York, 1947), p. 111. Shields, who studied under the American pioneer psychologist, G. Stanley Hall, was appointed to the University staff in 1902 and launched the *Catholic Educational Review* in 1911.

⁶¹ Stoddard had been converted in 1867. He was a noted traveler and in his writings caught particularly the "spirit of the South Seas." He was a lecturer on English literature at the University till 1902 when he was asked to resign for reasons of finances. He has been remembered as "A man of great sweetness, kindness and gentleness, with a gift of whimsical humor." Carl G. Strover, "Charles Warren Stoddard," *Dictionary of American Biography* (New York, 1936), XVIII, 52.

a lighter diet than that offered us in the other courses."⁶² Like the perennial Washington student the University men visited the various public buildings and occasionally heard a debate in the Senate or House chambers.⁶³ In the *camerata* style of the North American College in Rome they "would take the car for downtown, three or four, say, in a group." The city so intrigued most of them that they readily agreed "as everybody was saying that Washington was the most beautiful city in the country." Some trips on free days took the University students out to Mount Vernon on the excursion steamer or to Arlington or the Cabin John Bridge. They seldom visited at homes in the District, and it would seem that the fears of such of the founders of the institution as Archbishop William H. Elder of Cincinnati were being proved unfounded.

When Elder had first heard of the proposal to choose Washington as the site of the national University his reaction was:

It may be a good place—or may *promise* to become a good place—for pursuits of science;—chiefly however of Physics;—but I think it would be very unfavorable for studies, and for congregating of ecclesiastical students. The distractions of public affairs,—the intercourse with public men,—the gathering of unscrupulous men for their various interests from all parts of the country—the amusements—the social and convivial habits prevailing, appear to me very strong objections. The Jesuits can keep their young members out of these dangers; but secular priests and seminaries will be vastly more exposed. Even the Professors will have their serious dangers.⁶⁴

The fears expressed in these sentiments were belied—at least on the part of the students—by the life of the University in the midst of the gay nineties. This was a typical holiday routine among the young theologians:

⁶² However, in the academic year 1893-1894 the Thursday afternoon lectures may not have brought the students back so quickly. They included Keane's Father Matthew lectures, Msgr. Robert Seton on "Transition from the Old Civilization to the New," and various faculty members on their specialties. *Church News*, October 21, 1893; December 30, 1893.

⁶³ Fr. Leahy passed up lunch one day to listen from 10 to 3 o'clock to the final debate on the Wilson tariff in 1895.

⁶⁴ Elder to Michael A. Corrigan, Cincinnati, March 20, 1885, quoted in Ellis, *op. cit.*, p. 135.

On our downtown trips and the others I have mentioned we allowed ourselves no greater indulgence than say, an ice cream with cake at Fussell's restaurant on 15th St., N.W., or a sandwich and coffee at the Willard Hotel. One football game, no baseball game (though I was and am yet a fan), no theatre, the circus, yes, once, this was the total as I remember. Blameless and simple were our Thursday outings, but even so pleasing interruptions in the even flow of University life.

Nor is there evidence that there was much danger of these young American clerics being immeshed in the political intrigue of a national capital, unless one read too much into an action of President Grover Cleveland who riding by in his carriage, "tipped his tall hat to us one evening as we were strolling through the Soldiers' Home Park."

Thus it would seem it was with a great eagerness and almost a sense of obligation that these first American Catholic graduate students pursued their work. Their life was simple and their study, too, was certainly less advanced than that done in the research seminars of the Johns Hopkins.⁶⁵ Nonetheless, it was a beginning and one that set a high ideal. The percentage of scholars produced was not great—especially compared with the number of monsignori—but in the light of the small number of students and in comparison with the results in later years, the record does not look too bad.⁶⁶ One thing stands out as certain, namely, that in the seminary-like life of the fifth year of the Catholic University of America it was true that, "the spirit of true research which dominated the thought of the founders of the pioneer universities was clearly carried over at the Catholic University to the field of the Sacred Sciences."⁶⁷

⁶⁵ Cf: The Johns Hopkins University *Retrospect of Twenty Years, 1876-1896* (Baltimore, 1896), pp. 34-37, and the "seminary" for the department of history and politics, and also John C. French, *History of the University founded by Johns Hopkins* (Baltimore, 1946), pp. 45-50 on "The Learned Societies."

⁶⁶ Cf. Martin R. P. McGuire, "Catholic Education and the Graduate School," *Vital Problems of Catholic Education in the United States*, edited by Roy J. Deferrari (Washington, 1939), "Our Catholic Universities have not yet begun to function properly as training schools and centers of productive scholarship," p. 108.

⁶⁷ Roy J. Deferrari, "The Origin and Development of Graduate Studies under Catholic Auspices," *Essays on Catholic Education in the United States*, edited by Roy J. Deferrari (Washington, 1942), p. 201.

The Educational Theories of Vincent of Beauvais

by THEODORE J. VITTORIA, S.S.P., M.A.

VINCENT of Beauvais' *De Eruditione Filiorum Nobilium* is, in part, merely a restatement of thirteenth century educational theory. Yet the emphasis placed in the work on the role of the emotions and the importance of very early informal training mark its author as a man of originality. The impact of emotional development on the learning process was a factor almost entirely unknown or little understood up to this time. In fact, he was far in advance of his day, judging from the delayed recognition tended to human emotions in educational literature. Receiving its impetus from the theorists and schoolmen of the first century, emotional training has just recently come of age. Likewise, pre-school training attracted little emphasis prior to our scholar's time. Vincent's treatise brought it to the fore with its sound evaluation of early training in discipline and in the development of the external and internal senses. The kindergarten institution of later centuries may be said to be one of its mediate contributions to education. Following the fashion of the day, he fleshes out his views with fat sentences and paragraphs of allusion and quotation, but supporting the whole there is a hard skeleton of principle. The analysis presented here is confined to Chapters I-XII.

Education, for Vincent, begins its work with the rude mind and will of the tiny child. It must exploit the early impressionable years before the evil tendencies of human nature have time to embed themselves. It must discipline the character before it communicates knowledge. Good habits, control of the affections and passions are so necessary that it must be ready to employ, with prudence, physical punishment. Nevertheless human nature is defective, not depraved; diligent cultivation will prepare a harvest. The pupil must be molded, fashioned, and perfected to fulfill the purpose of his earthly existence and attain his eternal destiny. His teacher must be of wholesome moral character, deep learning, and balanced per-

sonality. He must combine an honorable character with zeal for wisdom. Well-established opinion of his own must protect him from falling prey to trifling half-truths and shortsighted judgments of others. He must never cease to learn and to practice the humility of acknowledging that there are still many things he does not know. His discourse must be simple yet refined, capable of stirring the interest of his pupils and stimulating a desire to imitate him. He must devote himself persistently to the art of eloquence and develop the ability to employ it expertly in his teaching. The teacher must employ sundry techniques of delivery, i.e., gestures, inflections, distinctness, variety, brevity, simplicity, to motivate pupil interest and retain attentiveness. So much is Vincent concerned with the mastery of language in his treatise that he almost considers it the main asset of the tutor. He does not lose sight, in all this, of individual differences: he admonishes the teacher to accommodate his speech to the intelligence of his audience. The teacher must be, if nothing else, at least intelligible! He must build on the students' previously acquired knowledge—the modern principle of apperception. Any attempt to teach a subject in which he lacks competence makes the tutor a traitor to his high calling and wholly undeserving to be called a teacher. As proximate aids to learning, Vincent stresses the importance of sense impressions in the formation of ideas. Special training of the faculties of memory and imagination is particularly beneficial in the acquisition of knowledge. Furthermore, instruction must somehow be made applicable to the life of the pupil if it is not to be in vain, for the learning process as such demands it. This is far from implying that the tutor must not seek to develop in his students the desire to go in search of truth for its own sake, a most useful asset in life and an equally prime motivator of intellectual and moral growth: "It is a praiseworthy thing to possess knowledge; the fault lies in not having the desire for it." The successful teacher must be able not only to unify, coordinate, and render intelligible his subject matter, but also to arouse in the student a desire for improvement through self-activity.

Serious obstacles render the task of both teacher and pupil difficult. The seven vices, basic human tendencies to evil aris-

ing from man's fallen nature, present countless impediments to the activities of man's higher faculties in the attainment of their respective goals. The mind is inflated, blunted, and blinded by pride, envy, anger, avarice, sloth; and the will is paralyzed by lust and gluttony. The pupil must strive to bring these predominant human drives under control by training and exercise. Here Vincent of Beauvais suggests that the student who develops an eager desire for knowledge has provided himself with an effective antidote to such distractions. He finds that a division of his interests and energies between study and frivolosity is ruinous to success, and that the evil habits soon gain ascendancy making a mockery of study.

Two other fundamental obstacles to learning are not necessarily imputable to the pupil: limited native ability and the difficulty inherent in the subject matter itself, to which possible lack of experience on the part of the teacher may sometimes contribute.

The pupil who is anxious to learn must develop his native abilities to the fullest extent. Reflection is by far the best means of exercising the mind, though it is also the most difficult to use; habits of proper reading and general attentiveness cultivate both the internal and external senses.

The learning process is distinctly aided by natural and acquired virtue, especially humility. Humility consists in having a true estimate of oneself. Who is better disposed to learn than the person admitting the greatest need for it? Moreover, a humble soul is not fastidious about the source of knowledge, so long as he acquires true wisdom. "It is possible that what you do not know the little donkey does," says Vincent of Beauvais. We must seek to learn from everyone, without distinction. Further advantage is to be gained by removing oneself from the petty cares and distractions of family, friends, surroundings, the better to pursue study. In order to realize his goal, the pupil must seek to make himself fully receptive to the instruction imparted by the teacher. The student should be like "soft wax which can easily be shaped." Finding fault with his tutor and assuming the position of a judge in his regard is a sign of ignorance and obstinacy.

Concerning vocational training and methods, Vincent prudently finds a place for the theory and practice of the "minor arts" in an harmonious whole. He does not, however, fail to emphasize the more important need for a general education incumbent on all pupils.

Further requisites for the realization of the educational goals are attentiveness, docility, and retentiveness, which respectively seek to focus consciousness, aid the understanding, and move the will in the search for truth. It is in no way to be inferred from this that the educand is to be a passive factor in the learning process, for Vincent of Beauvais frequently reiterates the central theme of self-activity as the sole basis for sound educational development: "Passivity is the death of the soul." Nevertheless, the pupil should not be granted an irresponsible freedom, which would irreparably impair his complete growth. Aimless rambling for himself will only squander his efforts and hasten his downfall. The teacher must ever be his counsellor and guide.

Evaluating the essential importance of understanding, Vincent quotes St. Augustine as follows: "For my part I prefer one who retains less words than thoughts." Just as emphatic is he on proper training of the memory, in view of the indispensable role of retentiveness in the educative process. He prudently suggests that selection of the matter to be memorized be made on the basis of its relative importance rather than choosing at random. Above all, study is the greatest contributing factor to retentiveness, since it involves critical judgment and review. The effort expended in the art of recall is an invaluable asset to learning.

Vincent considers the course of studies to be followed as comparable in importance to the native abilities of the student and the competence of the teacher. How often does it happen that the very subject matter itself makes but an insignificant contribution to the mental and moral development of the child! For this we can only blame the teacher and those in responsible positions with him. A want of proper principles in determining the content of the course of studies is indeed a most serious fault of the school, in so far as it evidences no permanent values as the set goal of education. He appraises

the subject matter of the school principally on the score of its usefulness: "That subject ought to be studied first which is the most useful in the attainment of our goal." Vincent of Beauvais considers language, including grammar and rhetoric, the foundation of all learning, since it is man's tool of expression. He then proceeds to the enumeration of the remaining practical, speculative, and liberal arts. True to the spirit of his day, he assigns to philosophy the privileged distinction of the "science of sciences," subordinated to the divine science of theology, the perfection of all sciences. Appropriately distinguishing between the relative merit of subjects, he says: "Do not give them all the same value. . . . There are many things which we read and learn not because they are useful to us but because it would be unfitting for us to ignore them." Over and above the keen evaluation of the curriculum, Vincent prudently admonishes that the subject matter be suitably adapted to the student's age and state. Otherwise the most ideal program of studies will fail to achieve its desired results.

Ultimately, the realization of the purpose of the learning process will depend upon the spirit of study and the love for knowledge imbibed by the student. It is not the mere fact that one has knowledge that counts, but rather the love for truth which develops through study. Hence it is impossible to love anything unless it is first known. But the art of study is far from being easily mastered. It demands unselfish, vigorous, and persevering application of the mind, since the final goal of all knowledge is wisdom, which shall continue even to the sight of God. "All science should have as its aim the acquisition of wisdom."

Appraising the educational theories of Vincent of Beauvais and the influence they exerted on later educational literature, not a few authors of distinction acclaim *De Eruditione Filiorum Nobilium* as "the most extensive precursor of the Humanist tracts of education."¹

¹ Arpad Steiner, *De Eruditione Filiorum Nobilium*. Cambridge, Mass.: The Mediaeval Academy of America, 1938, p. xi.

The Library in a Catholic College*

by HELEN L. BUTLER, PH.D.

THE last time we met here we heard the Reverend Dr. Horan summarize the encyclicals on Christian education, and we heard Father Kaputka analyze the philosophical bases on which these rest. As we listened, many of us thought back to the twelve goals which the College Bulletin says are Marywood's objectives, and were impressed by the exactness with which these statements parallel encyclicals and Catholic philosophical principles. They say in brief, these goals, that the College is committed to a program intended to develop the student's mind, to develop what creative and aesthetic powers she may have and to develop her sense of responsibility to her Maker, to herself, her family and her neighbor. It is to that end that the College attempts to provide the young woman with a workable base of information in her chosen field, to make clear to her the fundamental and unchanging principles on which this depends, and to train her to think critically and straight, in order that she may take her place in the world around her and eventually win a place in the world to come.

Since this is a Catholic college, there is no question about the nature of the fundamental and unchanging principles. Since it is a liberal arts college, there is no question as to the fields in which the base of information is to be imparted. Since this is 20th-century America, there is no doubt as to the student's future place in this world: she may be religious, wife, or career woman, or briefly a combination of any two of these. What gives administrators and teachers alike concern is the decision, first, on what constitutes an adequate fund of knowledge in this century and how to impart it; and, second, how to encompass the biggest task of all, teaching the student to think clearly, critically, independently.

It is modern educational practice to provide teachers with tools and teaching areas. There are three of these areas: classroom, laboratory and library. In the classroom the chief

*A paper read at the regular monthly meeting of the faculty of Marywood College, Scranton, Pennsylvania.

tool is the textbook or the syllabus; in the laboratory, a complication of retort, bunsen burner, microscope, et al. Both depend for their effectiveness on the skill, the knowledge and forcefulness of the teacher. But even with the best teacher in the world, students are handicapped who have only classroom and laboratory for working space, and only textbooks and equipment for tools. Because while it is the teacher who teaches, it is the student who must learn, and above all it is the student who must think. It is no secret to any of us that the textbook scarcely skims the top of information in its field; that it is a pitifully inadequate account of the whole—a summary, an overview, a skeleton dry and bloodless. Out of date before it is printed, it too frequently bears small relation to conditions of the month and year in which it is read. Its inadequacy and incompleteness the author is the first to acknowledge. Why else has he appended reading lists to each chapter?

The great advantage which the laboratory has over textbook and library lies in the immediate and direct experience which the student gains firsthand as she works her experiments. However, the school years would never be long enough for her to try out for herself each fact she must come to know. Nor life itself. If she could know no more science than what she proves by experiment in the laboratory she would be only a little better off than primitive man who had no written records at all. As a matter of fact, no scientist worth the name rests on his own findings—he strives mightily to keep up with the literature of his specialty.

Now that literature, along with the literature covering all the knowledge man has slowly and painfully stored up for himself since the gates of the Garden of Eden clanged shut on him, is deposited in the library. It, too, has certain disadvantages. The store of human knowledge has become so vast no one man can know it all; its literature has become so voluminous no single library can hold it all. (How much less can a set of textbooks hold it all.) And yet unless man knows how to tap that store and draw off what he needs in the restricted subfield of the subdivision of knowledge in which he is engaged, there is every danger of one generation's losing sight of the findings of its predecessor and so having to pick it

up again the hard way. How else account for the 19-century time lag between Thales' steam engine and Watts? How else account for the fact that Dr. Lise Meitner, diligent in keeping in touch with the findings of other physical scientists, was quick to put to use the suggestive conclusions which her colleagues, Hahn and Strassman, had published in ignorance of their significance in atomic energy? It is a little bitter to think that there may be, even now, hidden in some library a formula for maintaining peace in the world, waiting for a brilliant and analytical mind that can put that formula to work.

It is only in the library that the achievements, discoveries, principles and finest thoughts man has put on record are stored away on call for the person who can use them. Categorized, abstracted and indexed, they wait for our students, particularly those with the capacity and potential interest to do accelerated work, if we encourage them and advise them well as the opportunity arises.

So, in spite of the fact that no library holds all the information available, a good college library contains as much as is needful for faculty to keep abreast of changes in their subjects and for students to explore and use. Marywood's is a good library. Not so large a collection as it will eventually be, its 45,000 volumes are yet more than enough to reinforce our teaching, to broaden it and vitalize it. On our shelves we find the historical development of the subjects we teach, their trends and present status, current implications and biographies of their leaders. In a word, we find more than we can teach and more than the student can use, and if we guide her in her choice of materials we will at the same time be aiding her in acquiring discrimination and judgment. For the exceptional time—perhaps in our own investigations, perhaps in our students'—when the material is missing, the library borrows it for us from the nearest library that does own it. For good as its collection is, Marywood's library service is even better. Nothing that is not at variance with Catholic religious and philosophical principles is refused a teacher, provided it is still in print or otherwise obtainable.

Perhaps the gravest disadvantage under which the library works is that it has no formal teaching program of its own. Its

role is a supporting one, without classroom and without laboratory. Unless class teachers use its books as automatically and as naturally as they make a chapter assignment in the textbook, not only do the resources and potentials stand neglected and unused, but we fail in our printed promises to our students. For we promise not only a foundation of indispensable facts but training in using their minds to take care of the situation that will arise for which they will have no facts—or the situation for which facts were given them and forgotten. No training can guarantee possession of all facts to meet all emergencies; the best we can do is hand over what we consider usable now, train the student to find her own later and make a decision as to which are true and which false, according to the groundwork of doctrine and philosophy she has absorbed.

We do not furnish a complete collection of facts from a textbook. We do not train in critical thinking by sole use of a textbook. We do not develop leaders from people who cannot think independently. Yet, if we do not develop Catholic leaders in Catholic colleges where are they to be trained?

It would be gratuitous to remind you that we Catholics are in a minority, hence to hold her own in a nonCatholic society, the Catholic girl must be doubly equipped. She must have as good training as her "separated" sisters, and must know her own corpus of knowledge, her own leaders, and their teaching. If some other institution provides these for her more successfully than does the Catholic college, we can hardly claim success for Catholic college teaching. We might look at the record, in the words of a very capable leader.

We have an instrument—whether you consider it valid or not—for identifying the outstanding successful Catholic layman. Each year on Laetare Sunday, a medal is awarded that layman of irreproachable character who during the previous year has done most for his Church and his neighbor. In the 67 years since the award was first made, fifteen of these individuals have been women. To look for college graduates among the fifteen would be futile, among the earlier awards at least. What is interesting is that of the fifteen, seven were either converts and so educated in nonCatholic institutions, or were immigrants and so educated abroad. Seven were born in the

faith in America and were educated in American Catholic schools. The schooling of the fifteenth person is unknown to me. We can say that American Catholic education is at least holding its own, but we cannot say that it is producing any more leaders, or right thinkers, or better examples than do other schools.

To say that the Catholic ideal is not inclined toward the career woman, but rather toward the religious or the mother of a family, is begging the question. Some of the medalists were wives and mothers. As for saints, the only canonized saint we boast in North America came to our shores an adult, her schooling ended.

But perhaps we are too young a nation to produce a Teresa of Avila, or a Catherine of Sienna. We have 300 years back of us, during 200 years of which the Church has been organized. The pioneer, missionary period is over; the age of the builders of schools and churches is past. We should be putting our roots down deep now and from the green shoots of our Catholic culture some few flowers should be showing. American Catholics have a longer, richer cultural heritage than any other group in the United States; Catholics are nowhere so free of hampering restrictions as here. The only people holding us back are ourselves.

Or perhaps we should be content to pianissimo the leadership goal and strive instead to produce good followers. It is self-evident we cannot have leaders without followers, and also true that most of us will be followers. But the best of leaders is blocked unless he has good followers. And the followers in America are permitted to choose their leaders and should choose them wisely and well. When we consider the weight American women have in society today, their major wealth, their tremendous buying power, their favored position in the home and in the schoolrooms of this country, it seems imperative that these followers should be taught to detect false reasoning, false goods and false values.

There are three things I should like to see happen at Marywood and at every other Catholic college:

1. A teaching program so planned and integrated that a girl from her freshman year on would never come to know there could be an other way to carry a course except with the text-

book for steering, the laboratory for investigation, and the library for exploration, re-inforcement, challenge and conviction. This for mathematics, philosophy, religion and the humanities, for home economics, secretarial majors and library science enrollees.

Then when that girl had reached her senior year, I should like to see her attack a subject field, as yet unfamiliar to her or a phase of her own major barely touched upon, and through a whole semester investigate the theories and findings and developments of that subject through reading of her own selection. With her teachers standing by, the dangers of shallow or hasty thinking based upon incomplete evidence would be minimized. In essence, the project would be only what awaits the girl when after college she must come to know a new body of facts. She can take her data from her neighbor or newspaper or radio, according to temperament, or she can search out the facts and thoughtfully interpret them according to the logic and philosophy and Christian teaching she received in College. The advantage of such a project before she leaves college is the dress rehearsal with the instructor standing by to correct for error.

2. A teaching program so arranged that no girl could call herself a graduate of this Catholic college unless she knew, by reading, not hearsay, our best contemporary Catholic writers—the historians, biographers, poets, essayists novelists. They have been late in coming but a few are on the scene now. It would be a pity if full appreciation of the Merton's, the Greene's, Bernanos', Mauriacs, Hopkins and Powers' were left to the non-Catholic reading public who have helped to put them in best seller lists, while our own graduates read the *Miracle of the Bells*. Not everybody agrees on the soundness of the Catholic teaching in Kate O'Brien's *For One Sweet Grape*, and so some libraries have not bought it. Now comes Cornell to Broadway in a dramatized version of her novel. The Catholic girl who did not hear of the novel will be reminded many times of the play. After which she stands a chance of seeing it in the movies. Far better to read the novel in college with an instructor on hand for interpretation.

3. A joining of forces by library, religion, social science and philosophy departments whenever a book like Paul Blanchard's *American Freedom and Catholic Power* hits the best seller lists—the library to provide copies, the departments to read with the students and to pin down the fallacies included in that book. Some may feel this is playing with fire, but the girls we are turning out as graduates are the selected one-tenth of American Catholic girlhood who started in the Catholic grades schools. For most graduates, college is the end of the formal educational line. Afterward, they are on their own, adults who must take on adult responsibility in the home, at the polls, on the job. If they are not strong enough yet to know the truth and to face the truth, when will they be? If we cannot trust their thinking by then, when can we?

We have the truth. We know it. It would be a pity if we buried that truth deep in our libraries and provided our students with no map for locating their greatest worldly wealth.

The Catholic University Research Abstracts*

A Study of Pupil Transfer from Catholic Schools to Public Schools in the Diocese of Mobile

by REVEREND J. EDWIN STUARDE, M.A.

This study investigated the problem of Catholic pupils transferring from the diocesan schools to the public schools in the Diocese of Mobile during the scholastic period from September 4, 1945 through December 15, 1946. It found that the total pupil elimination from these schools was 323 pupils of which total 73 were Catholic pupils who transferred to the public schools.

These 73 pupils were contacted by a friend of the student concerned who was still in the Catholic school to determine the reasons the former pupil had for transferring. The analysis of these reasons showed that the transferees gave 43 different causes for transferring. These were grouped into five general classifications based on the following reasons: curriculum, studies, discipline, social and finances, and one group of miscellaneous reasons.

The study concludes that the significant loss of pupils from these schools is not above the national average but that 22.6 percent of this total loss is due to the Catholic pupils transferring to the public schools. These pupils base their reasons for transferring on the need of a broader curriculum, better discipline, desire to be with friends for social activities, and seeking an easier time.

Why Catholic Children Are Not Attending Catholic Schools: A Study of the Reasons Offered by Their Parents

by REVEREND DAVID A. SYLVESTER, M.A.

In this study an attempt was made to find out from the parents themselves why they are not taking advantage of Cath-

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

olic schooling. It was assumed that children subject to parental authority would attend such school as the parent would indicate, and that therefore the choice of the school was made by the parent.

This project placed a short questionnaire in the hands of over one hundred parents of such children. Reasons were sought for failure to send children to Catholic schools. When these questionnaires were collected and examined, the investigator inquired further into fifty-four of these cases by means of a personal interview.

These questionnaires and personal interviews revealed the following facts: (1) Parents had erroneous and distinctly non-Catholic ideas concerning Catholic educators and Catholic educational philosophy; (2) Parents pointed out possible defects in the Catholic school system in which it was implied that Catholic education may be failing to meet the demands of Catholic parents because it fails to provide adequate and up-to-date education for their children.

The Extrinsic Motivation of Study

by REVEREND THOMAS MADIGAN, C.S.S.R., M.A.

The first and second chapters contain a brief statement of the need for motivation to study and of the ways in which it can be supplied by the high school teachers. Included also is a review of the attitude of educationists towards the use of extrinsic devices for this purpose.

A questionnaire and check list submitted to the principals of fifty Catholic high schools had elicited the information that all of those schools used such devices to a considerable extent, that they favored the positive rather than the negative approach (e.g., while 92% used public praise, only 28% used public reproof), and that they all took considerable care to avoid any undesirable effects which might follow. The detailed findings of the survey are examined in the light of the available literature on experiments which have been performed to evaluate the various devices.

The practice in the surveyed schools was found to conform, for the most part, to the recommendations of the most trust-

worthy experimenters of the last thirty years; but, to be at fault in tending to reward absolute rather than relative achievement, and, in neglecting to encourage the keeping of private progress charts by the pupils themselves.

An Evaluation of the Educational Theories of Paul Monroe

by SISTER ANN JOSEPHA RUST, C.D.P., M.A.

Paul Monroe, professor and scholar at Teachers College, Columbia University and director of the International Institute, has concentrated his life long endeavors in the field of education and in the promotion of international understanding. A Calvinist and a believer in the necessity of religious education, he confines that phase of education to the Church and to the home. Public education, he believes, must of necessity be secular and its aims must be limited to the present life. He stresses the development of ethical and moral character as a principal aim in education.

Having conducted and directed surveys of foreign education, Monroe has noted differences in the educational system of the United States, Western Europe, Russia, South America, China, and the Philippines pointing out what he deems the particular merits of each system and its contribution to world education. Monroe is of the opinion that a rational nationalism produced by a rational education of the whole population is the solution to an effective internationalism. *

His significance for Catholic educators lies in his program of rationalistic education, his skepticism of the so-called progressive education, and his insistence on teaching in a manner which will effect conduct.

A report of the Bureau of Educational Research, University of Florida, reveals that teacher migration to Florida continues to be heavy. Seventy per cent of all new teachers in Florida come from other states, with the largest numbers from Georgia, Alabama, Tennessee, Ohio, and Pennsylvania.

College and Secondary School Notes

Dr. Richard Purcell, Historian and Catholic U. Professor, Dies; Wrote Text for Parochial Schools

One of America's leading historians was lost with the death here (Jan. 3) of Dr. Richard J. Purcell, 62, of the Catholic University of America. A Requiem Mass was offered for Dr. Purcell January 7, in the National Shrine of the Immaculate Conception at the university.

Dr. Purcell's textbook, "American Nation," was widely used in Catholic schools in this country. Another historical study, "Connecticut in Transition," was awarded the Justin Winsor prize in 1918. In 1927 and 1928 he studied Irish immigration to the United States on a Guggenheim fellowship.

Dr. Purcell joined the Catholic University staff in 1920. From 1931 to 1942 he was head of the history department, and from 1930 to 1935 he was secretary general of the University. During World War II he served with the War Production Board. At the time of his death he was Senior Professor of History at Catholic University.

Dr. Purcell was born in Minneapolis. He studied at the University of Minnesota, receiving his bachelor's and master's degrees there. He received his doctorate at Yale in 1916, winning the Addison Porter prize that year for the best dissertation. From 1916 until he came to Catholic University he was head of the history department at St. Thomas College, St. Paul, Minn.

He lectured at the graduate school of Georgetown University and George Washington University, and at summer sessions at the University of Notre Dame, Boston University, St. Joseph's College, Philadelphia, and Mt. St. Joseph's College, Hartford. In 1939 he received a law degree at Georgetown.

He wrote 175 sketches for the Dictionary of American Biography, and collaborated on the Catholic Encyclopedia, Dictionary of American History, Universal Knowledge and World Book Encyclopedia. He was on the editorial board of the Catholic Historical Review from 1922 to 1929.

Dr. Purcell was historiographer of the American—Irish Historical Association, a member of the research committee of the American Catholic Historical Society, a member of the Catholic Hour finance committee of the National Council of Catholic Men from 1937 to 1945, and president of the Middle States Association of History and Social Science Teachers in 1942.

He is survived by his wife and three children.

Foreign Students at Catholic University

Thirty-one nations of the world are represented at the Catholic University of America with foreign students doing undergraduate and graduate work, Rt. Rev. Msgr. P. J. McCormick, rector of the University, announced. Of the 128 foreign nationals at the University, seventy-eight are taking graduate studies. Eighty-eight are male, including priests and laymen. Among the forty women students are several nuns.

The School of Engineering has the largest enrollment of foreign students with thirty. The Graduate School of Arts and Science ranks second largest with sixteen. The School of Social Sciences has thirteen students from overseas and the College of Arts and Sciences has enrolled twelve undergraduates from countries outside the Continental United States. There are ten foreign students taking sacred theology; and five each from abroad are registered in the School of Canon Law and the School of Philosophy.

Chinese students, men and women, are the most numerous on the campus with a total of twenty-four. Canadians rank second highest with sixteen; Italy has eight, six are from the Philippines and five each come from Colombia, Cuba, France and Venezuela.

The number of foreign students enrolled from each country follows: Argentina, 1; Australia, 3; Belgium, 2; Brazil, 1; British Malaya, 1; British West Indies, 1; Canada, 16; Ceylon, 1; China, 24; Colombia, 5; Cuba, 5; Ecuador, 1; El Salvador, 4; Italy, 8; Japan, 4; Lithuania, 1; Mexico, 4; Netherlands, 1; New Zealand, 1; Nicaragua, 1; Panama, 3; Philippines, 6; Spain, 3; Switzerland, 1; South Africa, 1, and Venezuela, 5.

In addition to the foreign students at the Catholic University, sixteen high schools and colleges abroad have been affiliated with the University. These are:

High Schools—St. Joseph, Berthierville, Quebec; Novitiate of the Daughters of Charity of the Sacred Heart of Jesus, Sherbrooke, Quebec; Sacred Heart at Peking, Holy Ghost Convent at Shantung, St. Joseph's and St. Louis' Schools at Tientsin, China; American Dominican Academy, Havana, Cuba; Colegio Santo, Dominican Republic; Maryknoll School and St. Francis Convent School in Honolulu, Hawaii; Colegio San Antonio Guayama Puerto Rico, and St. Joseph's at Yokohama, Japan.

Colleges—St. Anne's College, Church Point, Nova Scotia; Colegio Del Sagrado Corazon, Santruce, Puerto Rico; La Universidad Catolica de Santa Maria de Puerto Rico, Ponce, Puerto Rico, and the International College of the Sacred Heart Tokyo, Japan.

Late Msgr. John A. Ryan's Papers, Collected by N.C.W.C. Department Are Given to Catholic University

Personal papers of the late Msgr. John A. Ryan, first director of the Social Action Department, National Catholic Welfare Conference, have been collected for transfer to the Catholic University of America department of archives and manuscripts, the N.C.W.C. department has announced.

The work of collecting the papers has been going on quietly for several months and they will be made available for study at the university, where Monsignor Ryan taught moral theology and social sciences for many years.

Beside the Monsignor's books and pamphlets, the collection includes his unprinted speeches, correspondence, lecture notes and his reference file on a multitude of social questions which arose during the last two decades. The Social Action Department said the manuscript material amounts to approximately 18 linear feet and runs with regularity after 1929.

The announcement stated that the lecture material which Monsignor Ryan wrote carefully, reveals his teaching on socio-religious problems taking form as early as 1902 when he instructed at St. Paul Seminary, St. Paul, Minn., before going to the Catholic University in 1915.

Items of special interest in the collection include a hitherto unknown journal kept for a few years while he was a seminarian, which shows his earliest concern over the social question aroused by the popularist movement in the 1890's. In 1894, after the defeat of the Peoples Party, Monsignor Ryan wrote despondently:

"The thoughtful man must have a very strong faith in the good sense of the people, not to despair of the permanence of our free institutions in such a crisis. But we have faith in the ultimate judgment of the masses."

The N.C.W.C. department pointed out that Monsignor Ryan's own future work was foreshadowed by another such entry in his journal, which reads:

"Henceforth the battle of the Church must be fought out on social lines. She will be obliged to make terms with the great politico-industrial upheaval which is inevitable in the course of the next half century."

Monsignor Ryan's work for social causes, particularly for social legislation and organized labor, is best remembered as a part of the New Deal era, and his personal papers reveal contacts with many government officials, among them the late President Franklin D. Roosevelt.

The Monsignor's relations with Mr. Roosevelt, the Social Action Department announcement states, are shown by his papers to be friendly, but much less frequent than was generally believed in the New Deal years. A typically friendly note from Mr. Roosevelt acknowledged the Monsignor's boast of his prediction that the U.S. Supreme Court would uphold the TVA legislation. The president, on February 19, 1936, wrote:

"Many thanks for that nice note. You were right and I was wrong. I am an optimistic soul but every once in a while I do see the whole in the doughnut! Somebody said to me yesterday morning—'I hope the Supreme Court has turned the corner too—the nation did a couple of years ago.'"

2,000 American Students To Go On Holy Year Tour Under NFCCS AUSPICES

The announcement of the opening of a mammoth student pilgrimage to the Holy Year ceremonies in Rome was made at

the national council meeting of the National Federation of Catholic College Students at John Carroll U., Cleveland, Ohio by Richard T. Murphy, international vice president of the NFCCS. To be conducted by the Overseas Service Program of the NFCCS, it will take place during July and August of this coming summer.

The pilgrimage, called "the greatest concrete expression of faith ever manifested by American Catholic collegians," will send an estimated 2,000 American students to Rome for the celebrations to take place from August 27 to 30. On those four days, students from every country of the world will meet in the Holy City. Not since the days of the Medieval Church has there been such an expression of faith on the part of students as Rome will see on those days.

The pilgrimage has been arranged with the cooperation of the International Catholic Travel Committee and will afford the American students the most inexpensive European trip being offered this year. Prices range from \$520 to \$554; they include transportation over and back, as well as transportation, room, board and guided tours on the continent. Depending upon which of five tours the students choose, they will be able to visit Paris, Brussels, Turin, Amsterdam, Munich, Oberammergau, Lourdes, Nice, Venice and many other famed European cities. The various tours will converge on Rome on August 27.

One tour will offer the students the opportunity to attend the world congress of Pax Romana, which will be held in Amsterdam during August. Another includes the five-week summer school course at Fribourg University in Switzerland. The cost of attendance at the summer school is not included in the prices quoted above and will add an estimated \$185.

All students, with the exception of those attending the summer school, will leave the United States on August 3 on board the Italian steamship Roma. They will return to New York on September 9. The summer school tour will leave by air on July 15 and will return by air on August 31. Optional air transportation is available on all tours at an additional \$50 for the round trip or \$35 one way.

Brochures containing detailed information can be obtained from William Dodds at St. Mary's University, San Antonio, Tex.

All other requests for information should be addressed to the International Catholic Travel Committee, 39 West 55th St., New York, N.Y. Applications must be submitted prior to March 31, 1950, with a deposit of \$75. Applications submitted after that date will be considered only if space is still available.

Saint Mary's College, Notre Dame, Honored

The School of Sacred Theology at Saint Mary's College, Notre Dame, Indiana, has received the Apostolic Blessing of the Holy Father, Pope Pius XII, for its faculty and students. The blessing, conveyed in a letter from His Eminence, Giuseppe Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, was received by Sister M. Madeleva, C.S.C., founder and president of the school, which was opened in 1943 at St. Mary's to enable Sisters and laywomen to work for advanced degrees in religion.

The letter of the Cardinal-Prefect reads in part:

"In my audience of November 18th, I took great pleasure in speaking personally to His Holiness about the School of Sacred Theology of your College of St. Mary's, Notre Dame, Indiana, after I had myself read the Bulletin and folders. . .

"My admiration grew as I read, and my joy to see such enthusiasm for this science of sciences, the knowledge of God in your young and ardent America. . .

"I delight in telling you, Rev. Sister, that in this, I only echo the sentiments of His Holiness himself, who rejoices in the success of your School of Sacred Theology. . .

"In my audience of yesterday, I presented myself your letter to the Holy Father, who sends with all his heart His Apostolic Blessing to the Faculty and to all those who are privileged in following these courses, seeking 'a deeper knowledge of religion amongst Catholics'. . .

"I am very happy to transmit this good news to you, Rev. Sister, and I congratulate you on the continued success of this 'God-inspired undertaking.'"

Asked to comment on her reasons for founding a school which was the first of its kind and which continues to inspire and set a standard for other projects in the same or similar fields, Sister Madeleva said today: "The need of such a school as the School of Sacred Theology for Sisters and laywomen was imperative because no opportunity of the kind existed for graduate work in religion for women."

Officers of administration and faculty of the School of Sacred Theology at Saint Mary's include Jesuits, Dominicans, religious of the Congregation of Holy Cross, and lay professors. At the close of the summer session in 1949, the first two laywomen on whom the Ph.D. in Religion was conferred were among the seven to receive doctoral degrees. In the annual summer school enrollment of over 100 students, more than 20 religious communities for women are represented. A smaller group continues its graduate work during the regular sessions.

Philadelphia Catholic High School Music Director Conducts for Pennsylvania Music Educators

The Pennsylvania Music Educators Association Southern District Band Festival was held in York on January 5, 6, and 7, with Dr. Jenő Donath, conductor of the Philadelphia Catholic high school orchestras, as guest conductor. The 160 piece band was selected from students of 70 high schools located in Southern Pennsylvania, and the concerts were given in York Catholic High School. Dr. Donath received his Doctorate in Music from the University of Budapest, Hungary. Before coming to America, he was professor at the National Conservatory of Music, Budapest, and the Académie de Musique, Geneva, and served as conductor and violin soloist with the Interlaken Symphony Orchestra. Dr. Donath was conductor at the Fox Theatre in Philadelphia, the Roxy and Paramount Theatres in New York, and acted as guest conductor and violin soloist with the Philadelphia Symphony Orchestra previous to his association with the Philadelphia Catholic high schools.

Oratorical Contest for High School Students Announced

An annual national oratorical contest for juniors and seniors of Catholic, Protestant and public high schools, with a \$4,000 college scholarship as top prize, has been announced by V. J. Skutt, president of Mutual Benefit Health and Accident Association of Omaha. The subject of the contest is "Live Safely; Live Happily."

Mr. Skutt also announced that the high school which produces the winning student will receive a special award of

\$1,000. Juniors and seniors in the United States, Canada, Alaska, and Hawaii may compete. There will be local, state, six regional and, finally, the national contest. The first contest will be held during the 1950-51 school year.

Mr. Skutt also announced a second annual award, the Dr. C. C. Criss Award of \$10,000 and a gold medal to be given to the individual in the United States, Canada, Alaska or Hawaii who makes the greatest contribution each year to the health and safety of people in this country.

Catholic Medical School Gets \$30,000 Grant

A grant of \$30,000 from the David P. Wohl Foundation of St. Louis has been received by the Saint Louis University School of Medicine and will be used toward the establishment of a Wohl Memorial Institute of Experimental Surgery, the Very Rev. Paul C. Reinert, S.J., president of the University, has announced.

The grant will be used to build quarters for the surgical unit of the Institute. A fifth floor to house the unit will be added to the new wing of the Medical School. The Institute will be devoted to experimental work in the field of surgery and will be utilized by various departments of the Saint Louis University School of Medicine and the staffs of Desloge and St. Mary's Hospitals.

— OTHER ITEMS OF INTEREST —

Dr. Thomas Walsh, author, anthologist and Hispanist, has left his entire library to Georgetown University, the Very Rev. Hunter Guthrie, S.J., president announced. A sister and brother of the late poet presented the gift to the university with the notation that "there was no place he would rather see his books in use than in Georgetown."

* * * *

Gannon College's new \$600,000 auditorium was dedicated at the annual college convocation Jan. 20. The structure, which seats up to 6,000 people, will be used for community sports and cultural activities as well as for college purposes.

Elementary School Notes

"Stalin, Lenin and Pieck" to Replace Religious Pictures in Eastern German Schools

Classrooms in the public schools of the State of Thuringia, Soviet Zone of Germany are to be decorated with "really valuable sayings by Socialist politicians" and with "portraits of our great political leaders, Stalin, Lenin and Pieck," the Ministry of Education of Thuringia declared in a circular addressed to all school principals.

The circular stated, "It is an insult to all progressive states that in our time there are still schools in which classroom walls are decorated with religious verses or religious pictures. Progressive Socialists cannot be expected to tolerate such rubbish. Every progressive teacher should have the ambition to get rid of all remnants of religious nonsense."

This communication was issued in support of a campaign initiated by the Communist Free German Youth Union. The drive of this association obtained political significance in the town of Lagenstriege where Christian Democratic members of the Town Council protested against the elimination of the verse, "Lerne-Lehre—Gott Zur Ehre"—(In learning and teaching, honor God!), an inscription on the entrance to a particular public school ever since it was built. Protests from the Christian Democrat group were rejected by the Communistic majority of the Town Council which adopted a resolution stating that "Such inscriptions are no longer timely" and that instead of worrying over such unimportant matters, people should "strain all their efforts to the fulfillment of the Two-Year Plan."

President Announces Education Week in Philippines

President Elpidio Quirino has designated the second week in September to be observed annually as "Education Week" in the Philippine Islands. This date was chosen in honor of the fact that it was in or about the second week in September 1898 when the Americans established the first public schools on the Islands, following American occupation of the Philippines on August 13, 1898.

States Recognize Needs of Exceptional Children

Forty-one states, the District of Columbia, and the Territory of Hawaii, reports the United States Office of Education, now have laws authorizing or requiring local school districts to make provision for the special education of exceptional children.

These laws apply to one or more of the following: the blind, partially seeing, deaf, hard of hearing, crippled, cardioaortic, tuberculous, specially defective, epileptic, mentally retarded, emotionally and socially maladjusted, and others who have serious handicaps demanding special educational facilities.

In addition to spending more than \$15,000,000 in 1948 for the cost of educating these children, twenty-five states have set up supervisory and consultive services to assist with a state-wide program.

California is representative of a few states which have been very active in the field. A Bureau of Special Education has been established in the State Department of Education, with the primary responsibility of working with public schools in implementing programs for the handicapped child.

"Glass Protection Campaign" Nets Enormous Saving

Chicago's "window-saving" project has reduced broken window panes in public school buildings from 60,799 in 1946, to 26,542 in the interval between January 1, and October 1 1949. It is estimated that the cost of replacing the 60,799 window panes broken in 1946 would have built an elementary school. During the month of November, 1949, the 210 schools which showed the best records in the anti-vandalism contest were awarded \$24,375 for the purchase of new library books.

Newspaper in German Soviet Zone Accuses Schools of Unconstitutional Practices

School administrators in the Soviet Zone of Germany, according to the Catholic International Press, were accused of unconstitutional practices in an editorial of the Christian Democratic daily newspaper, DIE UNION, published in Dresden, Saxony.

Like other Christian Democratic publications in the Soviet Zone, DIE UNION has been following pro-Communist policies in political and economic matters but has maintained a mildly critical attitude toward the communist-controlled authorities in cultural and educational affairs. Recently it openly criticized the interference of such organizations as the Free German Youth Union in the schools.

"Efforts are being made frequently by organizations outside the schools to claim the right to interfere in education," DIE UNION stated. "There is no basis for such a claim in the Constitution which does not mention any right of organizations such as the Free German Youth Union to participate in the administration of schools. It is obvious that there have been many deviations from the Constitution in the practices of school administration to the present time."

The Constitution referred to is the Constitution of the German Democratic Republic (Eastern Germany) which contains a reference to parents' rights in education in Article 31, but which takes away those rights in Articles 36, 37 and 38 since these give the State a complete monopoly of education.

New Forestry Filmstrip Available to Nation's Schools

"America has many forests to use and to enjoy. We can have these always if we protect trees from fire and use them wisely."

This is the theme of a recently published picture book and filmstrip now available for use in the elementary schools of the United States. Prepared by American Forest Products Industries, of Washington, D.C., the picture book and filmstrip stress forest fire prevention and good woods management.

Copies of the 16-page picture booklet are already in the hands of school officials in all 48 states. The 34-frame, 35 mm filmstrip is being offered to film libraries maintained by the state educational departments.

Study Compares Children's Language With Language in Readers

Recently reported in ELEMENTARY ENGLISH was a comparative investigation on the length of first-grade children's

sentences and sentences in beginning-reading material. Actuated by the idea that sentence length is a frequently-used index to the language maturity of a child, the authors of the study attempted to ascertain to what degree children's sentences equalled or exceeded in length, sentences found in readers used at the first-grade level.

The length of sentences used by first graders in their language was recorded during the morning period of school. A median length of eight words for 770 sentences was found by the investigators. The sentence length used in sixteen preprimers and primers from four different series of readers was also determined. This analysis yielded a median of five words per sentence.

Approximately 80 per cent of the sentences in the readers were shorter than the median length of sentences used by children. On the other hand, only 22 per cent of the children's sentences were five words or fewer in length. Moreover, only ten of the sixteen books analyzed used sentences as long or longer than the median length of children's sentences.

Obviously, as the investigators point out, a mere count of words comprising a sentence does not adequately describe the nature or complexity of thought expressed. A further analysis revealed that sentences in readers are much simpler in meaning and construction than those used by the children included in the experiment. A greater knowledge of relationships is expressed by children. This fact is the result of children having something to tell, whereas the stories of the reader are often composed to use certain words a given number of times. Thus the purpose of the story in the reader is frequently different from that told by the child.

Probably the greatest difference between language employed by first graders and the manner in which they use it, and the language employed in beginning books is found in the dynamics of the former. The relationships and feelings, the "ongoingness" of experience is so often missing in the books.

The investigators recommend that first-grade teachers supplement readers with large numbers of experience reading charts and booklets.

News From The Field

Cardinal Stritch Receives Leo XIII Award of Sheil School of Social Studies

His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, received the Leo XIII award of the Sheil School of Social Studies at the annual dinner of the School's faculty in the Hotel Blackstone (held Thursday night, Dec. 29).

Awarded for "outstanding devotion to the cause of Christian social education," the Leo XIII medal was presented by His Excellency, The Most Reverend Bernard J. Sheil, Auxiliary Bishop of Chicago, who founded the Sheil School in 1943.

The citation, which was read by the Reverend Edward V. Cardinal, C.S.V., Ph.D., Director of Sheil School, recited Cardinal Stritch's "scholar's joy" in founding and supporting schools, colleges, universities and seminaries "in order that all might have the opportunity to know and serve God."

The Sheil School of Social Studies, which since 1944 has presented the Leo XIII award to those who have furthered the cause of social justice and Christian social education, is an educational project of the Catholic Youth Organization. Its purpose is to present and implement the social teachings of the Church in application to present day problems. Last year it offered 104 courses, lectures and workshop classes to 1,820 students enrolled in the three terms of its academic year.

'Crescent City in 1950' Slogan of Catholic Educators Preparing for 47th Annual NCEA Convention

"The Crescent City in 1950"—that's the by-word of Catholic educators in all parts of the nation.

It means that the 47th annual convention of the National Catholic Educational Association will be held in New Orleans from April 11 to 14. At NCEA headquarters it has been estimated that upwards of 8,000 educators will attend the sessions.

Archbishop Joseph F. Rummel of New Orleans will be host to the convention and will take a prominent part in the religious ceremonies which will highlight the meeting. Most of the ses-

sions will be held in the city's Municipal Auditorium. The theme of the convention will be "Education for International Understanding".

Already the program of the College and University Department, one of the eight departments and sections of the NCEA, is nearing completion, it has been announced. Speakers at these sessions will include such well known Catholic educators as:

The Rev. William E. McManus, assistant director of the Education Department, National Catholic Welfare Conference; Sister Mary Aloysius Molloy, O.S.F., of the College of St. Teresa, Winona, Minn., president of the department; Brother Bonaventure Thomas, F.S.C., of Manhattan College, New York; the Rev. Edward J. Drummond, S.J., of Marquette University; the Rev. Vincent J. Flynn, president of the College of St. Thomas; Brother Stanislaus, F.S.C., La Salle College, Philadelphia; the Rev. William Millor, S.J., of John Carroll University, Cleveland, and others.

The other departments and sections of the NCEA, each of which will have individual sessions as well as participate in general meetings, are: the Seminary Department; the Minor Seminary Section; the Secondary School Department; the School Superintendents' Department; the Elementary School Department; the Deaf Education Section and the Blind Education Section.

James E. Cummings, convention manager, has announced that prospects are bright for one of the largest exhibits ever staged at an NCEA convention. The exhibits will include the most modern of schoolroom facilities and other educational equipment displayed by some of the country's leading manufacturers of such products.

Emphasizing that New Orleans is a city rich in Catholic tradition and American history, Mr. Cummings, who resided there for a number of years, called attention to the many historical spots which will interest the educators. Among those he mentioned were:

The Cabildo built as a legislative assembly by Don Andres Y Roxas where on November 30, 1803, Spain transferred Louisiana to France, and where three weeks later France gave

over Louisiana to the United States, the Cathedral of St. Louis, Old St. Mary's, once the chapel of the Ursulines, where Andrew Jackson knelt in thanksgiving after victory in the Battle of New Orleans.

Christophers Founder Urges Catholics Find Careers in Television, Atomic Fields

The Rev. James Keller, M.M., founder of the Christophers movement, said in an address in San Francisco that new fields of atomic energy and television hold the greatest opportunities for Catholic careerists.

Father Keller declared that television will have 20,000,000 outlets in five years and that a great need exists for wholesome programs designed for youthful and family audiences. Therein lies the challenge for all Catholics, he told the annual Communion breakfast of the San Francisco Association of Catholic Newsmen at the Fairmont Hotel. Members of the group received Holy Communion at St. Mary's Cathedral at a Mass offered by Archbishop John J. Mitty of San Francisco.

Father Keller stated that the first of 30 thirty-minute movies has been produced in Hollywood under the auspices of the Christophers and will be shown nationally. Already nearly 500 outlets have been secured for the first picture. The second movie will be started soon and will deal with the atomic energy theme.

Mary Ellen Leary, political editor of the San Francisco News and president of the association, presided. The Rev. Walter Tappe, editor of the Monitor, archdiocesan weekly of San Francisco, is moderator.

Parents Should Withdraw Children from Schools Giving Sex Lectures, Archbishop Murray Declares

"All parents must be reminded of their conscientious duty as well as of their constitutional rights to withdraw their children from any school that professes to give instruction in sex," says a letter of Archbishop John G. Murray of St. Paul addressed to the clergy of that archdiocese. The children should be withdrawn at least during the period when such instruction is given, the letter adds.

"Sex is so sacred in its relation to the Divine Creator Who took man into partnership and established it for the procreation and perpetuity of the human race, that it is a subject to be reserved for personal discussion between parent and child, physician and patient, confessor and penitent," continues Archbishop Murray's communication. "Its presentation under any other circumstances demands withdrawal of a Catholic from company, lecture, classroom or any other gathering where it is a theme, unless it is an instruction given by a duly authorized Catholic teacher or priest."

BROTHERHOOD WEEK

February 19-26, 1950.

(Sponsored by the National Conference of Christians and Jews)

It will come as a distinct surprise to many a Christian when, on the Last Day, he confronts as his judge a young man, surpassingly handsome, and with a face that is unmistakably Jewish. It's only natural, especially in these latter centuries, to identify Christianity with the non-Jewish element in the world, such that to say a man is a Christian is practically, by that very word, to spot him as a Gentile, or a non-Jew.

We tend to forget that when the Wise Men came to Jerusalem they inquired, "Where is he that is born king of the Jews?" And Herod sent them to Bethlehem, the ancient City of David, where they found Jesus.

And when the Messiah began His public life, He surrounded Himself with twelve Jews—the Apostles. In fact, it was a Jew, St. Paul, who first carried the Gospel to the Gentiles. It is through him that the rest of us have been made sharers in God's revelation.

That Blessed Virgin Mary, who was His mother and to whom Christianity has had such a tender devotion throughout the ages, was a Jewess, the daughter of St. Anne and St. Joachim.

Catholics venerate a Jew, St. Peter, as their first pope, and another Jew as his successor.

It was the children of Abraham who, through generation after generation, handed down God's truth in a world that else would have lost it. Moses, David, Solomon, Isaiah—Jews, all

of them—were God's instruments in penning the most sublime pages of our literature. They were His people, chosen above all others, to preserve orthodox dogma, the concept of an invisible Creator of all things. It was their mission to school the world in a religion of sacrifice and atonement, to sensitize the human conscience and educate it to ideas of justice, truth, and purity.

And they fulfilled their mission admirably. They had their lapses, it's true, but always somehow they managed to get back on the track. So that when Our Lord did come, finally, He could speak to a people that understood His language, a people well versed in things of the altar.

Protestant or Catholic, our spiritual ancestry is Jewish. It is a fact we should never forget.—REV. RICHARD GINDER, Editor, *The Priest*.

Boston Workshop

The second Workshop for the preparation of a course of study in Science, Health and Safety Education in the Boston Archdiocese was held during the week of December 27 at the offices of the Department of Education, 468 Beacon Street, Boston.

Sister M. Celine, C.S.J., Ph.D., Supervisor of Science, Health and Safety Education in the Diocese of Cleveland and a recognized expert in elementary teachers training in this field, was in Boston to act as Consultant to the Committee on Science, Health and Safety of the Archdiocesan schools. Sister Celine directed the construction of the course of study in Science, Health and Safety for the Diocese of Cleveland and is well-known to the teachers of the Boston Archdiocese for her lecture on "The Integration of Science, Health and Safety" at the Fortieth Annual Teachers Institute last August. Sister Celine was accompanied to Boston by Sister M. Virginia, C.S.J., Critic Teacher at St. John College, Cleveland.

The Boston Committee on Science, Health and Safety consists of 26 members who represent a cross-section of the religious teaching communities of the Archdiocese. This committee is under the direction of Rev. Timothy F. O'Leary, Ph.D., Assistant Superintendent of Schools in charge of Curriculum and Research.

Book Reviews

ELMTOWN'S YOUTH, by A. B. Hollingshead. New York: John Wiley and Sons, Inc., 1949. Pp. xi+480. \$4.00.

Elmtown's Youth is the popularly written report of a field study of the effects of family status of the 735 adolescents of a small Middle Western community on their social opportunities and behaviors. This relationship is traced through choice of curriculum in high school, the marking system, participation in extra-class activities, participation in church and recreation, and job opportunities and employment. Age, grade and rate of withdrawal from school are also related to family status.

The plain fact about Elmtown is that the *not-wanted* sign is prominently displayed for Christ's poor. It is hung in the schools the upper-class churches, the better-paying occupations, the Boy Scout and Camp Fire Girl organizations, etc. School teachers and administrators of Elmtown are pictured as the cowed or willing agents of the ruling oligarchy of the community, partial to the privileged and indifferent or brutal to the sons and daughters of the Common Man.

The snobbery of the older generation is visited on the children. Adolescent boys and girls from the socially approved families clique together to monopolize beyond their statistical dues the better marks, the elected student offices, participation in the social and athletic events of the school and the award of scholarships and academic honors. The social system of the community works viciously to ostracize the 70 per cent of the adolescents whose fathers are the small merchants, the semi-skilled or skilled workers, living in the "wrong sections" of Elmtown, but exercising little or no control over community power or policy.

The great and perhaps unwitting tragedy of Elmtown is that the vast majority of youth appear to have little or no opportunity to learn the social skills and group activities essential to the successful operation of American democracy. Instead, they are driven by rebuff and faintly disguised discrimination into a personal isolation and non-participation destructive of both the personality and democratic processes. The evidence in support of these conclusions is overwhelming.

However, this portrait of an American community, its schools, its churches, and its social system, apparently accurate as far as it is painted, is grotesquely bleak. One suspects a bias or distortion of the complete picture, arising from methodology. The problem initiating the study was conceived in terms of cultural determinism. The only data reported are those which support the hypothesis of relationship between family status and adolescent behavior. By definition, then, the one and only factor considered in the social behavior of adolescents is that of the position of the family in the community's social hierarchy. Hollingshead thus acts as the agent of a construct rather than as its master. The construct of social class, as used by American anthropologists, is useful in the analysis of social behavior, but, when used as an exclusively causative construct, it tends to oversimplify a complex cluster of factors in human behavior. This oversimplification is evident in the correlations in Hollingshead's data. Many of his correlations have a low order of magnitude, thus implying the operation of factors other than social class in the social behavior of adolescents.

The overall importance of Hollingshead's report is further weakened by his disregard of other investigations of the relationship between social factors and the behavior of adolescents. This tends to isolate *Elmtown's Youth* from the body of social and educational research, to localize and particularize the significance of the data, and to emphasize disproportionately the uniqueness of Hollingshead's constructs and findings. Also, there is a quality of curiosity and a quality of diction in *Elmtown's Youth* that deviate from norms of scholarly dignity and taste without necessarily contributing significant data or supporting significant conclusions.

Despite these methodological limitations, Hollingshead's report is one of the most important educational publications of the decade. It is a must on the reading list of professional educators and of the lay public, particularly of Catholic educators and laity. Its importance is not as firepower with which to meet the aggressive attacks of those who would deny to the American public all schools except state schools, but as a source of some working concepts with which to examine and

evaluate the Catholicity of Catholic elementary and high schools.

CHARLES F. HOBAN, JR.

Department of Education,
The Catholic University.

HENRY THE EIGHTH, by Theodore Maynard. Milwaukee: Bruce Publishing Company, 1949. Pp. viii+431. \$3.75.

Theodore Maynard's most recent work, *Henry VIII*, offers an easy reading, free moving insight into the life, loves and rule of England's early 16th century monarch.

Although written in the popular vein, for which the author is noted, the extensive bibliography attests to Maynard's comprehensive research and rates *Henry VIII* as a worthy popular history.

The student of history can profit greatly by the author's extensive general bibliography, but his facility in the use of the bibliography will be impeded if not destroyed, by a lack of specific references or foot-notes.

However, the real contribution of *Henry VIII* as a popular history lies in the efforts of Maynard to explain or rationalize Henry's behavior. In this approach, much is done to rectify the common notions of Henry as nothing but a proud, lustful profligate. True it is that Henry was one of England's bloodiest kings and the destroyer of English Catholicism. These facts are not denied, but seeing Henry as a devout, if emotional, Catholic youth, pursuing penances to win God's favor; his "religious reasons" for putting away Catherine in favor of Anne, and his role as "reformer" of the Church cast Henry in a new light. Maynard gives no apologia for "bloody Henry" but a sincere, if personal, interpretation of Henry's motives in becoming one of the greatest figures in English history.

The scope of such a work naturally brings in the character study of those who influenced Henry's policies. Maynard's scrutiny of Cardinal Woolsey and Anne Boleyn is especially good.

Henry VIII is a good popular history with valuable, extensive bibliography.

COLUMBA DEVLIN.

The Catholic University.

THE NEW RENAISSANCE OF THE SPIRIT, by Vincent A. McCrossen. New York: Philosophical Library, 1949. Pp. x+251. \$3.00.

Professor McCrossen's book is a broad survey of the contemporary breakdown of the sensate culture nurtured by Western civilization since the Middle Ages. He acknowledges that "in many respects, there is no new point of view in this book" inasmuch as "what it says has been hinted at and partly covered by Sorokin and Spengler." But the uniqueness of the work lies in its emphasis on the new Renaissance of the Spirit which he sees emerging from the many currents of our society. The perception of this spiritual culture, with its Christian standards of value, enables him to delineate with a surer eye the corruption of the dying materialistic world. In addition, it gives an insight into the direction and hence the meaning of the Renaissance of our time.

After pointing out the unmistakable signs of the beginnings of a rebirth of spiritual values today, the author compares them with the other spiritual cultures of the West: Homeric Greece, the Hebrew world of the prophets and medieval Christendom. Comparison with the latter is most important because of its proximity in time and because it was a Christian civilization, as is the one now struggling to be born. The loss of the creative drive of our sensate culture is to be found in its very nature: the implicit faith in sensate science and in sensate standards of value which can never fully satisfy man, nor order his world. Spengler, Ortega y Gasset and Dostoevski are examined for their comprehension of the nature of our age and the latter is particularly marked as a "torch-bearer of the future" because he sees the powerlessness of humanism to save man and so turns to Christ for salvation.

The author closes with a warning of the imperative necessity for a renewal of Christianity. Unless we freely divest ourselves of the sensate standards of value and begin to build a new world based on love of God, then the same result will be brought about by the long hard way of corruption and self-destruction.

The necessary generality of such a book is apparent from its scope. It is little more than a statement of the thesis, and in fact, the author promises a second volume which will examine

closely the sensate decline in the nineteenth century. However, its primary value is precisely this generality. An understanding of the nature of our age is vitally important for everyone who must live and work in it—and especially for Catholic thinkers who are attempting to restore all things in Christ. Professor McCrossen has seen this need and sounds the call to others to follow.

FRED J. CROSSON.

The Catholic University.

THE CASE AGAINST THE PAGANS, by Arnobius of Sicca. Newly Translated and Annotated by George E. McCracken, Ph.D., F.A.A.R. Two Volumes. Numbers 7 and 8 of *Ancient Christian Writers*, The Works of the Fathers in Translation, edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D., Westminster, Md.: The Newman Press, 1949. Pp. 659. \$3.50 and \$3.25.

The seven books of Arnobius *Adversus Nationes*, admirably translated and annotated in these two volumes of the *Ancient Christian Writers* series, examine the claim "that after the Christian race began to exist on earth, the world went to ruin," and that "mankind was afflicted with many and varied ills." The phrasing is that of the author himself in his first sentence. Arnobius of Sicca, whom St. Jerome mentions as a well-known rhetorician of North Africa wrote at the end of the period of persecutions, circa 300 A.D., and this work is the last surviving patristic document of that age.

It is an extremely interesting work for one who wishes enlightenment on an interesting period of Church History. One can read Arnobius as a defense of the Christians, often peppered with irony, against the slanders on the Faith by the pagans, but his work is more than that. It is a counterattack on the dying pagan religion—the most sustained attack extant—and will be useful for the information it gives on pagan philosophy and religion. All in all, one tends to agree with the translator that it is "in many ways the most remarkable patristic document now extant."

It is an apology for Christianity which demands consideration, but what is one to think of a defense of Christianity by

an author who has but superficially assimilated the doctrines of his new faith? (Arnobius was a convert layman who wrote the first part of this work to prove his sincerity.) The work betrays but the slightest familiarity with Scripture, there is no explicit use of its Christian predecessors, it is unorthodox in important Catholic doctrines. Indeed, there are many controversies about the person and theology of Arnobius. Dr. McCracken handles them all in his long and valuable introduction and in the extraordinarily complete notes. He works from a background of original research which shows a thorough familiarity with the literature, ancient and modern, on Arnobius and his times. He makes his own decision on knotty points. The translator who is Professor of Classics at Drake University in Iowa, has given us the definitive English edition of the *Adversus Nationes*.

Already we have become accustomed to expect excellent translations and complete annotation from the men who publish *Ancient Christian Writers*. Already responsible reviews have referred to it as the standard English translations of the Fathers and the verdict is a just one. This reviewer would be remiss if he did not express his admiration for the work of the editors, Dr. Johannes Quasten and Dr. Joseph C. Plumpe, both members of the Faculty of Theology at the Catholic University of America. The volumes they have already published are outstanding for the scholarship which has gone into them. On the technical side, these two volumes of Arnobius, like the rest of the series, are beautiful in format, well-indexed and free from typographical errors. No library can be Catholic without them.

JOHN P. KLEINZ.

Pontifical College Josephinum.

PSYCHOLOGICAL TESTING (sec. edit.), by James L. Mursell. New York: Longmans, Green and Co., 1949. Pp. xvi+488. \$4.00.

Professor Mursell's well recognized ability to write at readable college text is adequately exemplified in this book designed to be used in courses in mental measurements—the second edition follows the first by only two years. Four chapters deal

with the assessment of general intelligence; one with personality, interests, attitudes and character; one with aptitudes; and the rest of the book concerns itself with applications of mental tests and issues in testing. The second edition represents considerable addition in the way of references to recent tests, with emphasis on those which are now widely used in guidance programs. A good deal of space is devoted to descriptions of tests, although the book does not attempt to duplicate Buros's *Third Mental Measurements Yearbook*. Although Professor Mursell stresses the practicality of tests, he dismisses some of the most widely used testing tools of the clinicians pretty cavalierly: the Thematic Apperception Test with a paragraph, and the Rorschach with not much more—representing the author's judgment that "projective testing in the immediate future must steer a course between charlatry and an alien pseudoscientific rigidity." The sections on the logic of measurement should be comprehensible to students.

WALTER L. WILKINS.

Department of Psychology,
St. Louis University.

SOCIAL STUDIES, A Course of Study for Grades One to Eight. New York State Catholic Curriculum Committee, 257 East Onondaga St., Syracuse: New York State Council, Catholic School Superintendents, 1949. Eight Volumes. \$1.00 to \$1.75 each.

Based on the social studies program in the elementary curriculum, *Guiding Growth in Christian Social Living*, these courses of study aim to "provide a detailed instructional program as a means of achieving the necessary understandings, attitudes and habits for Christian living in society". Any vagueness resident in the last phrase of the aim is clarified by the concise definition of social studies: "the study of man in all his relations, his relation to God, to fellowmen and to nature". The content for the primary grades is Christian living at home, in the parish, in the neighborhood and in the local community; for grades four through eight, geography, varying amounts of history, with civics included in the two upper grades. The emphasis in each area is on *people*. Provision is made at all

levels for good citizenship, intercultural education and mission education. The organization of the material is accomplished in column form under five headings: Content, Christian Social Living (suggestions for relating subject matter to principles and social virtues of Christian living) Learning Activities, Teacher Materials (references including social encyclicals, periodicals, audio-visual aids) and Pupil Materials. Additional organizational helps are given in chart form and in printed notes to the teacher.

Short of a volume by volume review of these courses of study, it is impossible to show adequately the timely guidance they furnish for the teachers of the Dioceses of Albany, Buffalo, Ogdensburg, Rochester and Syracuse. Two outstanding features must be noted. First, the social studies complement the study of religion. Man is studied in his whole nature, living with his fellowmen under God and using His gifts of nature. This total view is presented consistently. Whether the study be of the people in the child's neighborhood or of the people of Uganda, their human dignity, their dependence upon God, their material and spiritual interdependence, the sacredness of family life the unity of all men or other Christian principles are introduced "as the content allows, with obvious relation to what is being taught." This is a realistic way of insuring a Christian view of the world.

Another notable feature is the lightening of the content load in the intermediate and upper grades by reorganization and closer correlation. In grades four and five geography is emphasized, history being introduced in a simple form as regions are studied, by the question "How did people come to live here?" This plan assigns but *one* new subject to fourth grade, thus enabling the child to build geographic understandings and skills. Fifth grade, while doing a little more with history, is freed for a daily reading period and for the development of study skills. History and geography, though separate in sixth grade are closely correlated. This is true, also in the upper grades, with civics added.

SISTER M. RAMON, O.P.

Department of Education,
The Catholic University of America.

THE CATHOLIC CHURCH AND THE KNIGHTS OF LABOR, by Henry J. Browne. Washington, D.C.: The Catholic University of America Press, 1949. Pp. xix+415. \$4.00 paper, \$4.50 cloth.

This is an excellent book. Those who have grieved because historians in their writing usually lack color, vivacity, and a sense of the dramatic have here at least one answer to their plaint. Well-written, readable, climactic, and original in most of its material, Father Browne's volume can also be called complete, save only for the relatively few documents that were inaccessible to him. The author's use of his plentiful and detailed sources is judicious. He allows a most revealing story to unfold itself, and wisely permits the significant characters to identify, characterize, and speak for themselves in private letter and public address.

The chief episodes in the story are carefully delineated. The writer helps us to follow understandingly the beginnings of the Knights of Labor, the effect of this new body on Catholics high and low, the effort of the episcopate to settle upon an intelligently definitive attitude, and the results of that effort. In these developments, the imposing figures, James Cardinal Gibbons and Terence V. Powderly, have always been known. While interesting items are added concerning them, the true service of this work lies in its presentation of the weighty parts played by many others, among whom Bishop John J. Keane of Richmond and Archbishop John J. Lynch of Toronto should be noted. Further, the manner in which the Single Tax Movement of Henry George confused and complicated for Catholics the question of the Knights of Labor is well-explained.

In so satisfying a piece of historical research, singling out the few defects would make even specialists seem picayune. Many will want more proof that several American bishops spoke up in defense of labor organizations (p. 97), and not all will agree with the opinion, an *obiter dictum*, on the Canadian Catholic trade unions (p. 357). Suffice it to say that Father Browne's book should be in all Catholic college libraries.

An ancient and adjustable aphorism says that trees and woods can often be confused. Most of us knew the woods here; the author has now identified the trees with a wealth of enlightening detail.

THOMAS J. DARBY.

Cathedral College, New York.

— BOOKS RECEIVED —

Educational

Department of Education, Catholic University: *Criteria for the Evaluation of Catholic Elementary Schools*. Washington, D.C.: Catholic University of America Press. Pp. 140. Price, \$2.00.

Henry, Virgil: *The Place of Religion in Public Schools*. New York: Harper & Brothers. Pp. 164. Price, \$2.50.

Williamson, E. G., and Foley, J. D.: *Counseling and Discipline*. N. Y.: McGraw-Hill Book Co. Pp. 387. Price, 3.75.

Textbooks

Armstrong, A. H.: *An Introduction to Ancient Philosophy*. Westminster, Md.: The Newman Bk. Press. Pp. 241. Price, \$3.25.

Arundel, Eusebius, O.F.M.: *Stories about St. Francis*. Retold from the "Little Flowers". Paterson, N.J.: St. Anthony Guild Press. Pp. 84. Price, \$.75.

Beebe, C.: *Days of Praise for Mary Our Mother*. Paterson, N.J.: St. Anthony Guild Press. Pp. 79.

Brickman, W. W., Ph.D.: *Guide to Research in Educational History*. New York: N. Y. Univ. Bookstore. Pp. 220. Price, \$2.75.

Wagner, B. M.: *The Appreciation of Shakespeare*. Washington, D.C.: Georgetown University Press. Pp. 481.

Zeller, Dom Hubert, O.S.B.: *Old Testament Stories*. Westminster, Md.: The Newman Press. Pp. 215. Price, \$2.50.

General

Campbell, W. E.: *Erasmus, Tyndale and More*. Milwaukee: Bruce Publishing Company. Pp. 288. Price, \$5.00.

Foley, Theodosius, O.F.M. Cap.: *In the Spirit of St. Francis*. Paterson, N.J.: St. Anthony Guild Press. Pp. 172. Price, \$1.75.

Merton, Thomas: *The Tears of the Blind Lions*. New Direction. N. Y.: James Laughlin, 333 Sixth Ave. Pp. 32. Price, \$1.25.

O'Brien, Patrick, C.M.: *Emotions and Morals*. New York: Grune & Stratton, Inc. Pp. 239. Price, \$3.50.

O'Leary, Conall, O.F.M.: *The Franciscan's Climb to God*. Paterson, N.J.: St. Anthony's Guild Press. Pp. 128. Price, \$1.25.

Pattison, Anthony: *Assignment to Rome*. A Pressman's Pilgrimage. New York: Joseph F. Wagner, Inc. Pp. 128.

Pierik, Marie: *When the People Sang*. The Spirit of Gregorian Chant. The Song of the Church. Boston: McLaughlin & Reilly. Pp. 32. Price, \$.50.

Rowan, J. P.: *The Soul*. A Translation of St. Thomas Aquinas "De Anima". St. Louis: B. Herder Book Co. Pp. 291. Price, \$4.00.

Vittoria, Theodore J., S.S.P., Editor: *The Catholic Voice*. New York: Society of St. Paul. Pp. 243. Price, \$2.00.

Willinger, A. J.: *The Eucharist and Christian Life*. Paterson, N.J.: St. Anthony Guild Press. Pp. 198. Price, \$2.00.

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